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The Christian Century

PUBLISHED WEEKLY

Rumania's Church Purge
By R. H. Markham

Israel and Judaism
An Editorial

Exploring Reunion in France
By Jean Bosc

Politics of Persecution
An Editorial

MARCH 16, 1949

In This Issue

JEAN BOSC

is minister of the oldest congregation of the Reformed Church in Paris. He has played a prominent role in discussions between Protestants and Catholics during the postwar years in France. He is also a member of the group of Protestant leaders who sponsor and write for the weekly *Réforme*, which is rapidly becoming one of the most influential journals of opinion in French-speaking Europe. In the second article in his series, to be published next week, M. Bosc will discuss the important changes which occurred in Protestant-Catholic relations in France in the period between the two world wars.

R. H. MARKHAM

became known to Century readers in the years of the Long Armistice as this paper's special correspondent in central Europe. Before that, he had been a Congregational missionary in Bulgaria, and later editor of a newspaper in Sofia. During a large part of World War II he was deputy director of the Office of War Information. His latest book is *Rumania Under the Soviet Yoke.*

KARL BARTH

concludes in this issue the autobiographical article begun last week.

R. E. E. HARKNESS

is professor of the history of Christianity at Crozer Theological Seminary, Chester, Pa.

H. B. AMSTUTZ

has been a Methodist missionary in Singapore since 1926.

Next Week

HOW MY MIND HAS CHANGED IN THE PAST DECADE

by

NELS F. S. FERRÉ

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The Christian Century

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Calendar of Coming Events

March 13-17. Crozer Theological Seminary Annual Pastors' Conference; Ray C. Petry, speaker.

March 18. Union Theological Seminary Missionary Address of the Society of Missionary Inquiry, Richmond, Va.; C. Darby Fulton, speaker.

March 20. Chicago Sunday Evening Club; Bishop J. W. Ernst Sommer, speaker.

March 20. Ford Hall Forum, Boston; Oscar Junek, speaker.

March 21-25. U.S.A. Conference of the World Council of Churches First Constituent Meeting, Evanston, Ill.

March 23-24. Virginia School of Alcoholic Studies, Richmond.

March 27. Chicago Sunday Evening Club; Reuben G. Gustavson, speaker.

March 27. Ford Hall Forum, Boston; Stephen S. Wise, speaker.

March 27-29. Union Theological Seminary, Richmond, Va., Conference on Christian Vocation; D. Maurice Allan, Donald G. Miller, John Oliver Nelson, W. A. L. Sibley, speakers.

March 28. Boston Congregational Club Meeting, Old South Church; Walter Van Kirk, speaker.

March 28-30. International Religion and Labor Conference, Cincinnati.

March 28-31. Disciples Third Washington Workshop on World Order, Washington, D. C.

March 28-April 1. National Lutheran Council Semi-annual Staff Meetings, Chicago.

April 1-3. Peacemakers' Conference on Non-Violent Action Against Conscription, War and Dictatorship, Chicago.

April 17. Easter Sunday.

April 17. 27th annual Sunrise Easter Service on Mount Davidson, San Francisco.

April 18-21. 19th Annual Post-Easter Convocation, Colgate-Rochester Divinity School, Rochester, N. Y.; Ayer Lectures, Frederick W. Norwood; Rauschenbusch Lectures, Ralph H. Gabriel.

April 19-20. United Stewardship Council Committee Meetings, Buck Hill Falls, Pa.

April 19-21. National Temperance Movement Council on the new Approach to the Alcohol Problem, University of Chicago.

April 20. Federal Council of Churches Department of Evangelism, New York.

April 20-21. Evangelical and Reformed Church General Synod Special Meeting, Cleveland.

April 20-22. Associated Church Press, Washington, D. C.

April 21. General Commission on Chaplains Annual Meeting, Washington, D. C.

April 22-23. Federation of Lutheran Clubs' Convention, Cincinnati.

April 24-30. National Y.W.C.A. Week.

April 25. Boston Congregational Club Meeting, Old South Church; Joseph R. Sizoo, speaker.

April 25-27. Third Wisconsin Pastors' Conference, University of Wisconsin, Madison.

April 26-27. Easter Lectures, Bexley Hall, Gambier, Ohio; Massey H. Shepherd, Jr., speaker.

April 26-28. Yale Divinity School Annual Convocation; Lyman Beecher Lectures, Leslie Weatherhead; Taylor Lectures, James Muilenburg.

May 1-8. National Family Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, MARCH 16, 1949 NUMBER 11

EDITORIAL

IF THE GOSPEL really is a matter of life and death, it is intolerable that any human being should live out his life without ever having the chance to hear and receive it. Yet the World Assembly of Churches meeting in Amsterdam was told that more than half the people on earth have not had this chance. The Assembly was "burdened by a sense of urgency" that the gospel be preached everywhere "now, not tomorrow." It held that God is calling the whole church to "set itself to the total task of winning the whole world for Christ." It urged the lay membership of the church to awaken to its day of evangelistic opportunity. It asked the churches to overleap denominational barriers and to cooperate in Christian witness. The opening prayer of the Assembly reflected this desire. *"O Lord of heaven and earth, who hast promised to reveal thy glory by Jesus Christ among the nations; remember, we beseech thee, thy holy church throughout the world. Unite all who profess and call themselves Christians in the bond of a living faith as the body of Christ, and so replenish them and us with the grace of thy Holy Spirit that we may bring forth abundantly the fruits of peace and good works, and may turn many to righteousness through the preaching of the gospel. And grant that, having persevered in the way of godliness to the end, we may, with the prophets, apostles, martyrs, confessors and saints of all ages, come into full communion with thee and with one another in thine eternal and glorious kingdom, through our Lord and Savior Jesus Christ. Amen."*

Third Week In Lent

For Many Reasons— One Great Hour!

NOTHING LIKE IT ever happened before! On Sunday, March 27, more than 75,000 churches are expected to cooperate in an all-out effort for overseas relief. On the previous evening at nine o'clock central standard time, all the major networks will combine to broadcast a dramatization of the service being rendered to suffering humanity by America's churches. The editors of this paper have not seen Robert Sherwood's script, but we have seen what the churches are doing in Europe and Asia, and we are confident that their story cannot be told with more drama and heart-moving power than the reality. This is one enterprise that fully deserves its name—"One Great Hour." It is great because its aim is the noblest of all purposes—an unselfish ministry to children, women and men who are hungry, ragged, homeless, discouraged. It is great because it is conceived on a magnificent scale, bringing together for one evening hour the whole of the American community and then on the following morning calling all the people of this nation together in their churches to worship God and to dedicate their gifts to his needy children. It is great because here at last is a cause that is big enough and importunate enough to unite Roman Catholic and Protestant Christians under one banner of compassion. Msgr. Eugene A. Loftis of the National Catholic Welfare Conference says that this collaboration should "make a profound impression on the people of Europe." We agree, and add that it should be equally impressive here. When this can happen, then the gospel of the merciful Christ proves that it is the hope of the world because it can still move the people who claim it as their own to an imaginative and unprecedented deed of Christian love.

Bulgarian Trials Reach Their Tragic Close

BULGARIA'S trial of Protestant leaders has ended with imposition of life sentences on the heads of the Methodist, Baptist, Congregational and Pentecostal churches. Imprisonment for shorter periods is to be the lot of the other accused churchmen. But these sentences, however severe, are after all of secondary importance. The real tragedy of the trials was laid bare to the world in the sight of the succession of broken men mounting the stand to confess to misdeeds which few outside the iron curtain believe they committed and to beg for punishment commensurate to their self-proclaimed wrongdoing. At a later time we shall probably have something to say about the confessions in these Bulgarian trials, as well as those in Hungary, and about the means by which they have been secured. Meanwhile, we wish to comment on the statement given to the press while the Sofia trial was still under way by Dr. Robert E. Mackie, new director of the reconstruction and interchurch aid department of the World Council of Churches. Dr. Mackie was reported as saying that the World Council would not permit the Bulgarian trials to intimidate it from continuing to send help to churches "in any country." Such help would be, he insisted, as free from political involvements in the future as it has been in the past. The intention behind Dr. Mackie's statement was good, but we question its wisdom. At Sofia, the main point made by the chief prosecutor in asking the death penalty for four of the defendants concerned the closeness of their relations with the World Council and with Ameri-

can missionary boards. It is not unlikely that soon everywhere within the Communist orbit it may be as much as a man's life or freedom is worth to be known to have any form of communication with western churches. By all means let everything possible be done to keep Christians in Communist countries aware of the concern felt by their fellow Christians elsewhere. If they can safely be helped, such help should be given. But nothing should be done to increase the jeopardy in which these Christians already stand.

Russia Also Fights A Cold War

JOHN FOSTER DULLES opened the Cleveland conference on the churches and world order by declaring that no responsible official "in this or any other government" believes that Russia "now plans conquest by open military aggression." The Soviet Union, said Mr. Dulles, "does not contemplate the use of war as an instrument of its national policy." Despite such assurances—which could be multiplied from the highest quarters in Washington if the administration were not trying to get a North Atlantic military alliance ratified—Russia retains her power to throw the rest of the world into a turmoil of apprehension any time the Kremlin wants to do so. She proved it twice again last week. Moscow's announcement that Mr. Molotov had been relieved of his duties as foreign minister, and would be succeeded by Mr. Vishinsky, was enough to upset every other capital in the world. Since the first terse radio bulletin, the western nations have buzzed with speculation. All the guessing, however, comes down to this unanswered question: Does the switch in the Soviet foreign office mean that Russian policy is going to be more tough, or less? Nobody in the west knows, but until that question is answered no western state can feel confident of the basis of its own foreign policy. The other method used by the Kremlin to attack western morale consisted in statements by Communist leaders in western countries—twelve at the time of going to press—that in case of an "imperialist" war, the Communists in these countries would work for a Russian victory. These proclamations of potential treason were probably designed (1) to warn the governments of western Europe that a war under the terms of the proposed North Atlantic pact would quickly become a civil war, and (2) to warn the United States that allies in such a pact would have a very questionable fighting value. Certainly there are enough Communist party members in France (1,100,000), in Italy (2,300,000) and in Germany (2,200,000) to sabotage effectively any military efforts by those countries if the directives of Thorez, Togliatti and the German Communist leaders should be obeyed.

Another Week of Pact Negotiations

ALTHOUGH another week has passed, the promised publication of the text of the North Atlantic Defense Alliance has not yet occurred. Whether there are still disagreements in the drafting room, the public has no means of knowing. However, the week has not been without significant developments. For example, Foreign Minister Schuman told the upper house of the French National Assembly that the Atlantic pact is only a starter, and that since it would not "solve the problems of security" for France, it would have to be followed immediately by a Mediterranean defense pact in which, presumably, the United States would guarantee France's North African holdings. At the same time, Premier Queuille gave the United Press an interview in which he said that a pact which provides for American military aid only after France and western Europe are invaded will not satisfy France. "Once the geographical frontiers . . . are crossed it will be too late for America to save very much," said the French premier. Even a delay of 15 days in bringing into action an American army that can stop the Russians, the French spokesman insisted, would be fatal. How many U. S. senators have a conception of the North Atlantic pact's commitments which accords with that of M. Queuille? And what are those commitments? They would seem to be more specific than the American public has been led to believe, for Norway has decided to entrust her security to them. Yet in Washington, Senator Robert A. Taft has announced that the Senate can justifiably vote to ratify the alliance and then refuse to vote for the lend-lease arms program which is supposed to give it substance. James Reston, of the *New York Times,* reports "a growing tendency on Capitol Hill" to follow Taft on this line. Chairman Connally of the foreign affairs committee is quoted as supporting the Taft thesis that treaty ratification need not mean providing arms. Yet if the Senate were to vote for the pact and against arms lend-lease all western Europe would shriek in chorus, "We have been betrayed!"

Around the World For a Bomb

THE AIRFORCE'S breath-taking feat of sending a big plane around the world without a stop was the kind of achievement in which this technological age expects to find fulfillment and satisfaction. But it was not permitted to do so. General Le May of the airforce quickly turned the thrill of achievement to a chill of dread by his statement that the purpose of the flight was to show that the airforce is now able to drop an atomic bomb anywhere on earth. A secondary aim was to test security measures by carrying out the circumnavigation of the globe in secret. Both purposes were realized, he said. Even the navy did not know what was happening. Everything went off according to schedule, except for the mishap which cost the crew of one of the refueling planes their lives. So here we stand. The symbol of the new age is this instrument of mass destruction. Each new discovery brought by our advancing mastery of the laws of the physical world advances us one step closer to collective suicide. Once it was necessary for President Theodore Roosevelt, after months of preparation, to send the fleet around the world to make a show of force. Now the top brass of the airforce, working in secrecy, flashes a far more terrible threat around the world in a few hours. We are even left in doubt as to whether the department of state was consulted about an action whose significance certainly has a direct bearing on

our international relations. Did the state department approve General Le May's atomic bomb threat? Who makes our foreign policy—the generals?

A Letter That Tells a Familiar Story

UNDER the caption, "This Is Where We Came in Dept.," the *New Yorker* prints the following letter received by an instrument manufacturer in Bloomfield, New Jersey:

JOSEPH J. DULBERG ROBERT F. WILSON
INDUSTRIAL PROCUREMENT NEGOTIATORS
DU PONT CIRCLE BUILDING
ROOM 908
1346 CONNECTICUT AVENUE, N.W.
WASHINGTON 6, D. C.

During the period from 1942 through 1945, our World War Two era, it was my pleasure to work with your plant, as the Labor Man Power Supply Officer for the War Department, New York Ordnance District.

Now, with the Berlin Airlift, the Chinese debacle, and other tensions, it is apparent that defense plans will mean large defense orders just as in 1941 we had Preparedness Orders, which soon mushroomed into War Orders.

I am now in a position in my Washington office to be of assistance to a selected group of manufacturers, either on a commission, or retainer basis.

Associated with me will be Mr. Robert F. Wilson, former official of the War Production Board, and industrial management consultant on Washington affairs.

If you would care to consult with us we are at your disposal. Now is the time to lay plans for participating in the 20 billion dollar Armed Forces budget, that looks inevitable.

Very Sincerely Yours,

RFW:JJD Joseph J. Dulberg.

Since the above—China has collapsed completely—Truman has suggested Global extension of American "know how," and within thirty days the North Atlantic Alliance, the first in the history of American life, will embark us on the expenditure of 2 billions of dollars in the way of armaments. For $10.00 per month retainer, we will serve your interests in these breath taking developments.

Joe

MEMBER OF
AMERICAN MANAGEMENT ASS'N.
SOCIETY OF AMER. MILITARY ENGINEERS
AMERICAN ORDNANCE ASS'N.

Evidently an eminent practitioner of the American way of life—Joe; right on the job to advance the interests of his old clients. We especially like that part of his letter about "just as in 1941," when the Preparedness Orders "mushroomed" into War Orders. Mushroomed? Joe, you said it!

Olivet College Is Investigated

FIVE EDUCATORS recently were sent to Olivet College by the Congregational Christian Churches to investigate the situation which has developed there. (See The Christian Century, January 26.) After study, they submitted a report to the administration and board of trustees. One sentence of that report was released to the press by the college administration. It gave the impression that the committee had given the administration its unqualified approval. Thereupon the committee rightly felt that it was free to release the entire report, which it did. A copy is in our hands. The report criticizes the trustees for neglecting the Christian purpose of the college and allowing it to become "so highly secularized that the maintenance of any consistent religious program has been well-nigh impossible." It notes that there has been "provocative opposition among both faculty and students" to the administration of President A. L. Ashby but says his methods of dealing with it "are not justified." It found "no evidence of restriction of freedom of teaching," and does "not believe that political opinion was a major factor in the dismissal of faculty members." However, it recognizes that the college should have protected the faculty from "social pressures outside the academic community," and implies that it has not done so. Its specific recommendations include a peace conference between factions, curbing the power of the president, and appointment of a dean "who will have the confidence of the faculty and trustees." Since the dean has done nothing but carry out the orders of the president, it appears that he is being made the scapegoat. The reason for this strange recommendation is probably to be found in the financial straits of the college, which the committee possibly hopes the president will remedy. The committee, which was composed of John C. Bennett of Union, Samuel C. Stevens of Grinnell, William E. McCormack of Springfield, Mass., Harry T. Stock of Boston and Bryant Drake of Chicago, must realize that educators generally will be inclined to give more weight to the findings of the American Civil Liberties Union that academic freedom as well as security of tenure was violated than to its own view that they were not.

Bishop Orders Removal Of the Melishes

AS EXPECTED, Bishop James P. DeWolfe sustained the recommendation made by the standing committee of his Long Island diocese and ordered Dr. John Howard Melish to relinquish the rectorship of the Episcopal Church of the Holy Trinity in Brooklyn. The removal of Dr. Melish would automatically eliminate his son, William Howard Melish, as assistant rector. The whole case arose over the activities of the younger Melish as chairman of the National Council of American-Soviet Friendship, an organization on the attorney general's list of subversive bodies. Bishop DeWolfe's order is dated to go into effect on April 4, which will be only two weeks before the annual parish meeting at Holy Trinity. At that meeting, supporters of the Melishes predict, an aroused parish will elect a new vestry which will reverse the position taken by the vestry that called on the bishop for their rector's removal. Dr. Melish estimates that "more than 70 per cent of the qualified voters" of the parish are on his side. Bishop DeWolfe bore down heavily on the legality of his action in the long statement which accompanied his decision. Evidently he knew that the claim of legality would be challenged, and so it has been. We do not pretend to be up on Episcopal canon law, but our understanding is that the canonical right of the bishop to be "the ultimate arbiter and judge" in a matter of this sort (with the "aid and counsel" of the standing committee of the diocese) will be held to be abridged by the rights of

the rector and parish under the religious corporation law of New York. It is possible, therefore, that the Melish case may develop into a two-pronged contest—one in the New York courts and one in the General Convention of the Protestant Episcopal Church, when it meets in San Francisco next September. In the courts, the issue will concern a bishop's powers. This may have some consideration at San Francisco also. But the larger issue at the church convocation will be that of the freedom of the Christian minister. Concerning that Bishop DeWolfe laid down a dictum in his statement on the Melishes which deserves careful consideration. "A priest in good standing in the church," ruled the bishop, "is necessarily representative of the church in his public actions." Everything here depends on what is meant by "representative." It could be so interpreted as to deprive a minister of all freedom of action in his capacity as a citizen.

Shoes and Ships and Sealing Wax

IT LOOKS as though the United States is about to cast racial discrimination out of its own laws. On March 1, by an overwhelming voice vote, the House of Representatives passed the Judd bill which would make inhabitants of Asia and Polynesia eligible to enter this country under the quota provisions of the immigration law, and subsequently to be naturalized. Racial bars against the Chinese, Indians and Filipinos were dropped during the war. If the Judd bill passes the Senate, as it should, the last race discrimination against Koreans, Japanese and Pacific islanders will disappear. . . . The Federation of American Scientists has urged the U.N. atomic energy commission to give careful consideration to Russia's revised proposal that an international atomic control plan be inaugurated simultaneously with the destruction of existing atomic bombs. Formerly Russia insisted that the bombs must be destroyed before the international administration could be set up. The F.A.S. says that the Russian concession doesn't solve all the problems which have balked the U.N. commission, but that it opens promising new possibilities. . . . American church life will lose a prophetic figure when John Haynes Holmes retires as minister of the Community Church, New York, next November. Never one to fear being on the unpopular side, Dr. Holmes in his 43 years in the pulpit has been a constant demonstration of the compelling power of Christian courage. . . . A review board has reported to General Clay on the so-called Malmedy cases for which German soldiers are under sentence of death. (See The Christian Century for January 5 and February 2.) The report sustains all the charges as to the methods by which these convictions were obtained. It justifies some of them, however, because of "the difficulty of cracking the case." What else would the Hungarian and Bulgarian governments say about the methods used in the Mindszenty and Protestant clergy cases? . . . Holland's effort to secure an Indonesian solution at a round table to be held at the Hague under Dutch, rather than U.N., auspices, seems doomed to fail. The U.N. commission in Indonesia, composed of representatives of Australia, Belgium and the United States, has denounced it, and the nationalist leaders who have been invited say they will not participate as individuals. Since Dutch policy rests on refusal to admit the existence of the republic, or to deal with it, that would seem to end any chance of U.N. approval for whatever may be done at the Hague. . . . Russia and the western nations are deadlocked again in a "you're another" wrangle in the Economic and Social Council of the U.N. This started when the United States put forward a resolution asking for an investigation of slave labor behind the iron curtain. Russia countered with a resolution for an investigation of labor practices in the colonies of western European nations and of working conditions in certain parts of the Americas. Each side will of course block any implementation of the other's resolution. Exchanges of this sort, which are known to be doomed to futility before they start, are nothing more than displays of verbal self-righteousness.

The Politics of Persecution

THE PRESENT CONFLICT between church and state is not a new thing in eastern Europe. It goes back at least to 1054, when the church divided into Roman Catholic and Eastern Orthodox as a result of a dispute between the bishops of Rome and Constantinople over the administration of an area in southern Italy. Since then the struggle between the two has ebbed and flowed, taking innumerable lives and disgraced by infamous atrocities on both sides. It was intensified by both world wars, but it has never changed its essential character as a struggle for power. On both sides the church was involved, primarily because the functions of church and state were intermingled.

Recently new factors have further inflamed ancient passions. One of these is the rise of communism to power in Russia. For its first two decades the Kremlin dictatorship ruthlessly attempted to stamp out all religion in the area under its control. Then the policy changed, and the dictatorship decided to use the Orthodox Church as an instrument of state power. It found church leaders who were willing to play this disreputable game and set them over the Moscow patriarchate. When Russia was given the opportunity for westward expansion at the end of the war, the Orthodox Church was waiting to be used as the servile agent of cultural and political imperialism.

To effect the aims of the new masters of eastern Europe, it became a highly useful accessory. In Rumania, as R. H. Markham shows in his significant article on page 331, the Roman Uniat Church was forcibly and bodily annexed to Orthodoxy. In Hungary, where a majority of the 9 million people are Roman Catholics yet where 2 million are Protestants, the problem was different. There the Communist regime confiscated the vast Catholic lands, nationalized both Protestant and Catholic schools, and destroyed the rallying center of Catholic power by imprisoning Cardinal Mindszenty. In Bulgaria, where the Orthodox number 5 million, there is simultaneous attack on the 50,000 Catholics and the 14,000 to 20,000 Protestants.

The single aim in all these persecutions is to demoralize,

scatter and destroy all opposition, existing or potential, to the state. The methods which are being used are effective largely because in these countries both Protestant and Catholic religious establishments generally depend upon the state for funds to support their schools, often for money to pay the salaries of their clergy, and sometimes for state sanction for the offices the churches bestow upon the clergy. The functions of church and state intermingle to the point where they are for all practical purposes indistinguishable. This has gone on for so long that most churchmen in that part of the world cannot conceive how the church could survive on any other basis. Now they are confronted with the fact that the principle to which they have subscribed, when carried to its logical conclusion by a totalitarian regime, robs the church of its essential nature as a church.

This is not to say that persecution of the church might not have been tried if the church had not become enmeshed with state power. On the contrary, any totalitarian regime is compelled to try to break up all associations which do not conform to and carry out its will. Persecution of recalcitrant bodies under these circumstances is inevitable. But the churches would have been capable of a far more determined resistance if they had chosen to stand on their own feet. One of the best things that ever happened to the Reformed Church in the Netherlands was the nazi decree, issued during the war, which forbade meetings of more than 15 or 20 persons in one place. Broken up into little self-supporting groups that met in the homes of church members, the Reformed Church not only became a far more effective instrument of resistance but it recovered its own soul as a church, which was far more important.

Eastern Europe today demonstrates again that the church weakens itself when it abandons the principle of voluntarism and grasps for the comfort, prestige and seeming power of official sanction and support. This lesson is one which the Roman Catholic Church is incapable of learning because of its monarchical character. A good deal of European Protestantism also clings to associations with government which blur or blot out the basic line of separation between church and state. So long as this is true, these churches expose themselves to the possibility of persecution and to the certainty of corruption by political influence in their life. They also bring into question the validity of their own ministry as churches. The mission of the church is essentially voluntary, and whenever that fact is forgotten or ignored, the church suffers.

In all this it should be remembered that a Christian witness is still being made in eastern Europe. Members and ministers of persecuted churches, who cannot be held fully responsible for a situation which has centuries of history behind it, are maintaining their position and proclaiming their faith. This is true of some members of Orthodox, Catholic and Protestant churches alike. The frantic self-abnegation of church leaders whose public confessions are paraded in Communist courts does not tell the whole story.

It must be remembered also that only those who are ready to indulge in this masochistic self-flagellation are ever permitted to appear in court. The remainder, who constitute the majority of imprisoned pastors in Bulgaria, bear their witness behind prison bars, are shipped to inaccessible slave labor camps, or are executed in secluded places. For them the prayers of Christians around the world are being raised. For them we should all thank God, for the power by which they are sustained has never yielded to tyranny. It does not depend upon state sanction or subsidy. And in the end, it will not be defeated.

Israel and Judaism

ZIONIST armies have won a surprising and overwhelming victory, and the new state of Israel stands triumphant on the map of the Near East. Weeks or months may be required to settle all the issues still being negotiated with the various members of the Arab League, but the political decision has been reached. Those who contend that war never settles anything may be right if a sufficiently long vista of history is taken into account. But war can bring short-range decisions. It has done so in the Near East. The Zionist nation is a fact and its Arab neighbors are acknowledging it to be such.

This paper has been frankly surprised by the speed and ease of the Zionist victory. When the fighting started, we did not believe that it would be possible for the Zionists to put a well armed force with necessary reserves of munitions in the field for a long time to come, if ever. However, the large sums contributed by Zionists in America and Britain, together with the readiness of Russia to make available arms from the Czech munitions factories, completely changed this side of the picture. At the same time, the Arab states proved to be in a far more advanced stage of inner disintegration than we had realized. The Arab League turned out to be as hollow a simulation as the Zionists contended. When fighting started, the rhetorical zeal for war of Lebanon, Syria, Irak and Saudi Arabia soon showed it had no substance behind it. After his British-led legion occupied the old city of Jerusalem, Abdullah of Transjordan lost interest in further fighting; he never lifted a finger while his Egyptian allies were getting walloped. And the Egyptian army, which looked impressive on paper with its thousands of dandified officers and its superior equipment, proved in action to be like the Rumanian army under the corrupted monarchy.

I

There is not much point in trying to analyze the causes of Zionist victory. It is the fact that the Zionist state has been established which counts. What is the outlook for this new Israel? What part will it play in the affairs of the Near and Middle East? How will its existence affect the struggle for control of the eastern Mediterranean? And what will its influence be on Judaism? On none of these issues is anything more than a tentative answer possible at this juncture. But all of them deserve to be thought about.

First of all, the whole world needs to realize that a powerful new force has been released in the Semitic world. (It is often forgotten, when Zionism is being discussed, that the Arabs too are Semites. They are, in fact,

purer Semites, after these centuries of Jewish dispersion, than the Jews.) This new force which the Zionist victory has turned loose among the Semites is the force of enthusiasm. It is the belief that *Kismet* can be challenged, the whole aspect of life changed and that there are few impossibles. This enthusiasm expresses itself in a fanatical confidence in the ability of science and technics to achieve almost any goal the human mind can set.

On matters of politics, Israel starts its national career sadly divided. There were 26—count 'em!—26 parties represented in the balloting for the first parliament. If the dialectical proclivities of the youthful immigrants are not curbed, there may be twice that many the next time the nation goes to the polls. But on the wonder-working power of science and technology, and on the will to use this power to the utmost, all but the most rigidly orthodox of the new nation's inhabitants are agreed. This may bring some astonishing material developments in what for centuries has been a poverty-stricken land. The youthful Israelis know that technology will either produce these developments or that their state will be at the mercy of the philanthropic impulses of rich Jews in America, Britain and France. They have no stomach for any such prospect. Hence their enthusiasm for science and its products.

The combination of technological expansion in the towns and cities with the spread of scientific farming in the *kibutzim*—the cooperative farming colonies—will, if it achieves the aims Zionists avow, have even more effect in the surrounding Arab lands than in Israel itself. That is one of the things most feared by the Arab rulers and landlords. They fear that what happened in Turkey may soon, under the impulse of a revived Palestine, happen in these other countries which have stagnated under the dead weight of Islamic tradition. Moreover, they fear that Israel will have a profound cultural influence in all that part of the East. The Zionists can be counted on to stress the importance of universal education, to foster all forms of artistic expression, and to push the emancipation of women as far as it is pushed anywhere else on earth. (So far, in fact, that there will be a minority in Israel who will find that probably the most disquieting aspect of the new state.)

II

However, it must be borne in mind that the new nation starts its career surrounded by the fear and hatred of its neighbors. American Zionists tend to brush this aside as an unreasonable attitude on the part of the Arabs and to take comfort in a belief that the wise and friendly course of the new government will banish all such feelings. But this fear and hatred are serious factors in the problem faced by the new state, and they should not be left out of account. The fear grows out of the declaration by radical parties in Israel, and by Premier David Ben Gurion, that any settlement which gives less than all Palestine to the new state will be regarded as only temporary. The radical parties go farther; they make the annexation of Transjordan a major plank in their platform. The hatred festers in the hearts of the Arabs who have fled for refuge to the surrounding states.

How many of these Arab refugees are there? God only knows. Estimates vary from 500,000 to 750,000. Here in the office of The Christian Century we are receiving numbers of letters and reports from Christian relief workers among these refugees. We are incapable of conveying any adequate sense of the cumulative effect of these reports. They reflect one of the most terrible human tragedies in this brutal period. Israel refuses to acknowledge any responsibility for these refugees. It argues that there was no reason for the Arab flight; that it was organized by Arab leaders to clear the fighting areas for an expected massacre of Jews; that those who fled expected to return in the wake of victorious Arab armies and possess themselves of the loot from Jewish homes.

But this is not the tale these refugees tell the Christian workers in their pitiful camps. Without exception, they say they fled in terror, especially after the massacre at Deir Yassin. That was a horror worse than Lidice, for in Lidice only the men and boys were slaughtered. The Israeli attitude seems to be: "It is of course too bad that so many Arabs have suffered so needlessly. But they suffered by their own choice, and having once left this country they cannot come back. The Arab states must look after them from this point on. We regard their departure as a lucky break in helping to solve our immigration problem." Dr. Aubrey S. Eban, Israel's representative at the United Nations, took this position in speaking before the Chicago Council on Foreign Relations the other day. He said that Israel would settle the question of Arab return by giving "priority to the principle of demographic consistency." Which moved the *Chicago Daily News* to comment editorially: "The 'principle of demographic consistency' was applauded by an audience in which almost every member would have been shocked if it had been called racial and religious discrimination."

It is going to take a long time indeed, with very great wisdom and many proofs of active friendship, for Israel to overcome this surrounding fear and hatred.

III

Something should be said about the political outlook within the new state. How will a government function when it starts with 26 parties for a population smaller than that of Maine? It is hard to tell. Already there are deep internal cleavages, although these are naturally covered up as much as possible from outside eyes. But the rift between Dr. Weizmann and Premier Ben Gurion has been out in the open for years. For some reason which we have never understood, Jewish organizations seem prone to bitter internal feuds. (Witness the rows which periodically rock the Zionist organizations in this country; one of them is at the height of its fury right now.) As the government of Israel tries to carry out a policy of neutrality in world affairs, and in domestic affairs a policy of compromise between a capitalistic development of industry and a socialistic development of agriculture, what will happen? We don't know. But the pathway will not be smooth.

IV

We have a deeper concern, however, with regard to the effect which the victory of the new state will have on Judaism. We regard Judaism as one of the main sources

of man's spiritual illumination, its lawgivers and prophets as the lineal forerunners of Jesus the Christ, and its scriptures as the rich soil in which was nurtured that harvest of eternal truth which is garnered in the New Testament. The ethical insight of the great Hebrew prophets is as applicable to the needs of men in this century as it was to the needs of men in the eighth century B.C. Will this new Israel serve and spread these spiritual truths, or will it smother them under an arrogant nationalism which despises, when it does not deny, spiritual values?

There is a fateful problem here which only a few great Jewish leaders, such as the late Judah Magnes, have perceived. Unfortunately, in Palestine itself the coming struggle for control is going to find the most aggressive and productive citizenship—particularly the "new immigration" now pouring in at a rate of about 250,000 a year—frankly agnostic in its attitudes toward all religion, permeated by that absorption in material issues which, whether or not Marxist in name, is Marxist by inheritance, and scornful of the ultra-ritualistic, tradition-bound and backward-looking practices of the "religious" minority. Aside from the influence of the Hebrew University and possibly of a handful of congregations in Tel Aviv and in the new city of Jerusalem, Judaism in Israel will be largely represented by the most belated and anti-progressive forces in the population.

The result may prove unfortunate for Judaism, the faith of the prophets, in two ways. In Palestine it may confirm the vigorous and (in the main) youthful portion of the population in its belief that the highest destiny of the Jew is to establish another nationalism in a world already cursed by too many and too self-assertive nationalisms. At the present moment, the general feeling in Jewish circles in western Europe and the western hemisphere is of rejoicing that Judaism now has a state of its own to which any Jew who feels in peril or barred from opportunity can go and demand security and a satisfying livelihood as his right. But if the immigrant finds himself in a community where the achievement of nationhood is exalted as the supreme good and worship is shunted aside as a curious or even unwelcome hangover from a discarded past, how long will this transplanted being retain the one element in his life which gives it distinctive meaning?

But there is another thing this triumph of Jewish nationalism may do to Judaism outside Palestine. It may further emasculate the *religious* contribution of the universal religion of Judaism to the spiritual purification and strengthening of Western society. This is too big a subject to be treated here as it deserves. Yet it cannot be allowed to go without mention. Worship in Jewish congregations in this country has frequently tended in recent years to oscillate between ritualistic forms with debatable constructive influence and synagogical "sermons" that were preoccupied either with the ill-treatment suffered by Jews or with the passing political and cultural parade. Aside from the high holy days, a reader of temple sermon topics gets the impression that many congregations hear less about Isaiah than about Tennessee Williams, Louis Bromfield and Bertrand Russell. To the extent to which the members and rabbis of such congregations now become absorbed in the support of a national state which is neutral toward, and largely indifferent to, the fate of Judaism as a faith, to that extent the remarkable triumph now culminating in the emergence on history's stage of the new Israel may turn out to be one of the darkest tragedies in the record of Judaism.

'Just What Did You Have in Mind?'

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Ellwood P. Dowd, the hero of the play "Harvey," which threatens to have as many performances as "Hamlet" or "Abie's Irish Rose," is fast becoming a well known and much loved American citizen. This in spite of the regrettably high alcoholic content of many of his ideas and remarks.

In the course of the play he asks at appropriate places a question which deserves remembrance and occasional use—a question with a nice balloon-pricking quality and a lovely thing to see in operation. It is a tool of high utility in a loquacious world.

Several times in the play, people oozing the milk of human kindness and warm sympathy with Ellwood in his delusion that he has as his boon companion an invisible man-sized rabbit, ask soothingly, "Can I do anything for you?" Mr. Dowd's answer never varies: "Just what did you have in mind?" He, of course, has in mind something quite specific, namely, a little drink. But disregarding Ellwood's deplorable failing, the question has great virtue. It may distill a small drop of concreteness out of a cloud of generalities. The people who gushingly offered their help are aghast at the idea that their words of good will might be taken to mean anything specific.

It is a valuable question in a world where a dense fog of opaque abstractions so easily drifts into any matter, all the way from a nation's foreign policy to the conclusion of next Sunday's sermon. Try it, for instance, on those glittering rhetorical masterpieces, political party platforms. Suppose a low-brow, insensible to the beauties of poetic prose, should ask about the plank on the "preservation of American liberty": "Just what did you have in mind? The abolition of the un-American activities committee? The abolition of the poll tax? Just what?"

Try it on the get-tough-with-Russia boys: "Just what do you have in mind? Atomic bombs over Moscow? Heating up a cold war till it becomes a hot one?"

Or—painful thought!—suppose that after the conclusion of Dr. Chrysostom's eloquent sermon on "The Preservation of Spiritual Values," some skeptic in the back pew should ask: "Just what did you have in mind this morning, doctor?" Or imagine putting the question after the reading of the report at the church convention, which came out flatly and frankly for the "application of Christian principles to the industrial order." Just what did they have in mind? Or wouldn't that be in accordance with Robert's Rules of Order?

Yours with a great deal in mind,

SIMEON STYLITES.

The First Article in a Series of Three on Protestant-Catholic Relations in France

Exploring Reunion in France

By Jean Bosc

FOR FOUR CENTURIES Protestant and Catholic have confronted each other in France. Their relationships have passed through many phases, from friendliness to war. In recent years a new phase seems to be developing. It is still a cloud no bigger than a man's hand, hovering on the far horizon of the future. What will come of this new development no one can say. It involves only minorities on both sides, and most Frenchmen do not know that it exists. But a few members of both churches have learned to know each other better. Certain attitudes have lost something of their former rigidity. Pastor Marc Boegner, president of the Protestant Federation of France, is well within the truth when he describes what has come to pass as a "new climate."

Wars of Religion

The emergence of this new climate is of interest to other parts of the world. If such a thing can happen here, it can happen elsewhere also. The rupture which divided the church in France in the 16th century was as profound and bloody as any in history. There was an opening period of good relations. Around 1560, when the Reformation was developing strongly throughout the land, it seemed that a peaceful evolution of the entire church, led by its authorities, was in progress. A large part of the people, a great many priests and several bishops leaned to the side of the Reformation.

But the movement of the church toward self-reform came to nothing. The animosity of the doctors of the Sorbonne, the increasing hostility of the king and political considerations cut the ties which had linked the established church and the reform movement. When a Protestant party arose to confront the Catholic League, there followed the long and grievous period of the wars of religion, one of whose culminating points was the massacre of St. Bartholomew's Day, August 24, 1572. After a respite during the reign of Henry IV, Protestantism became a minority, ridiculed and persecuted until, following the revocation of the Edict of Nantes, it was reduced to a precarious existence outside the law. This continued to the revolution of 1789.

Mutual Repulsion

All this must be recalled, for it explains the nature of the rift between Catholic and Protestant. It is not only a doctrinal difference, but one rooted in a long and sad history. Today a majority of Catholics know nothing about Protestantism, dismissing it as negligible or as a product of hell. On their side, Protestants consider as suspect anything that is in the faintest degree reminiscent of Catholicism. In the old Huguenot regions, placing a cross or a candle in a church still awakens repulsion among Protestant elders. The average Protestant thinks of Catholicism in terms of candles, processions, the cult of the saints and the use of Latin prayers rather than in terms of the theology of merit, papal infallibility and the sacrifice of the mass.

Conservatism and Republicanism

Reactions of this kind are found on all levels. They are related to the fact that two centuries of persecution finally drove Protestants away from their erstwhile solid support of the royal house and made them welcome the revolution. They became convinced republicans, men of the left, while Catholics remained conservative and monarchical. It is still true that in many parts of France republican equals Protestant, conservative equals Catholic. Hence the confusion of members of a Protestant parish in the Midi who discovered that their new pastor had monarchical convictions. Said they, "He isn't even a Protestant!"

This historic divergence has a bearing on many public questions, none of which is more important currently than the simmering conflict between public and church schools. In the course of the 19th century education passed partly from the control of the church into the hands of the state. In support of the public schools there developed a positivistic, definitely anti-clerical and sometimes atheistic movement which was openly opposed to Catholic education. Protestants cast their vote for the lay schools, their distrust of clericalism causing them to overlook the rationalism of their allies. They supplied the public schools with teachers and in some cases sacrificed their own schools for what they believed to be the common good.

Separation of Church and State

Another issue that set Protestant and Catholic against each other was that of separation of church and state. This is still a very live issue. In 1905 a new law put an end to the concordat signed by Napoleon which had laid upon the state responsibility for the material aspect of Catholic church life. Catholicism felt this separation to be an injustice and a catastrophe. Protestantism welcomed it because it conformed with the Protestant conception of liberty. The law represented a victory for anti-clericalism and delivered a serious blow to the official and dominant position of the Roman Catholic Church.

Any consideration of the ecumenical problem as it affects France must take account of the historic differences between these two faiths which are constantly running afoul of each other. Both faiths are "at home" here. To the outsider France seems to be essentially a Catholic country. But it is false to present Protestantism as a foreign element or one only superficially adapted to the nation. Against that view, it is sufficient to recall that for four centuries France has had a rural Protestantism, one that plunges its roots to the very source of the population. Protestantism has exercised a rich and often profound

influence on the intellectual and spiritual life of France, and continues to do so. Consequently, whatever the disproportion in numbers between these two spiritual families, it is as between them that the problem of church unity must be settled. And during the past thirty years, a few frail bridges have been flung across the great gulf that divides them. How those bridges were constructed will be described in the two articles to follow.

Church Liquidation in Rumania

By R. H. Markham

NOT ALL the significant church events that are happening in eastern Europe gain the publicity which now is being given to trials of cardinals, bishops and pastors. Recently, for example, a great church quietly disappeared from the world. The Greek Catholic or Uniat Church of Rumania was wiped out by a decree of the Communist government. The decree was published in the official *State Monitor* of Rumania on December 4, 1948. It had been preceded by a wave of bitter persecution of priests and is being followed by still more terror. The number of church members affected is appreciably greater than that of persons belonging to the Congregational Christian Churches of the United States.

The Uniat Church was the second-largest Rumanian church. Its members lived chiefly in the western part of the country. Their church had played an honorable part in the nation's history. The circumstances of the country where it existed and the nature of the church itself caused its ministry to be given almost entirely to the humble—to the peasants, shepherds and workers of a neglected and long oppressed people.

Blood and Terror

As part of the preparation for the extirpation of this church, 430 parish priests, mostly from the villages and small towns of Transylvania, were suddenly arrested by the Communist police. This action was accompanied by much brutality and considerable terror. Since Greek Catholic priests are married, 430 families were intimidated as their heads were forced into trucks and rushed off to prison. Not a few persons were beaten. Parishioners saw their pastors taken away with blood-covered faces, and heard the sound of weeping from the parsonages. As word of the action spread from valley to valley, fear gripped many villages.

To each of the arrested pastors the police presented a printed leaflet, demanding that it be signed at once. The statement was a "declaration" signifying a desire to leave the Greek Catholic and join the Rumanian Eastern Orthodox Church. It was signed. This wholesale apostasy appears at first sight to indicate much weakness and even cowardice, but there are no indications that such was the case. Indeed, much indisputable evidence seems to prove just the opposite. How many of the pastors actually signed is conjectural—and even those who did, wrote their names with pistols at their heads. Some had bruised faces and battered limbs.

The Communist government, enjoying the cooperation of the Orthodox hierarchy which is headed by one of the most unworthy prelates of the centuries, Communist-imposed Patriarch Justinian, had decided to blot out this church by one swift, ruthless blow. The action was in conformity with the Kremlin's policy toward the Uniat Church everywhere and was undoubtedly adopted by the Rumanian government on orders from Moscow.

A Subjugated Land

Rumania is ruled by four Soviet-imposed Communists. Three of them are not of Rumanian origin; they were brought from Russia in 1944, and two were Soviet citizens. They now do the Kremlin's bidding. Moreover, there are still large numbers of Soviet soldiers in Rumania and no small number of Soviet civilians. It is a subjugated land.

Rumanian prisons and concentration camps are so full that movie theaters have been converted into jails. Trials take place throughout the country, as announced by the Communist press and radio. Summary executions of "saboteurs, traitors and enemies of the people" are an almost daily occurrence, as flamboyantly announced by the government. The trials are held before Communist or people's courts, punishment is imposed by Communist police. Considerable property is confiscated by Communist party grandees. Martial law was repeatedly threatened, and finally military courts were given jurisdiction over many kinds of cases. Capital punishment was introduced for political and economic resistance.

Helpless and Hopeless

Under such circumstances it would not be strange if some of the arrested priests signed the shameful "declaration of apostasy." They may have been influenced also by the well known fact that during the winter of 1944-45 a number of Uniat pastors in northern Transylvania were arrested and carried off to the Soviet Union, to vanish forever. Perhaps they were sent to Siberia, perhaps to the mines and forests of the Ukraine. In any case, they were snatched from their families and effectively liquidated. The cause for this Soviet action was the pastors' open opposition to Russia's attempt to annex northwest Rumania as she had annexed eastern Czechoslovakia.

Naturally the fate of their brethren that winter night four years earlier came to the minds of the Uniat priests who were arrested in the late autumn of 1948. But in spite of all the horrible specters that rose before them as they heard their land weeping in helplessness and realized that no effective voice or hand in all the world

would be raised in their behalf, there is reason to believe that most refused to sign.

So the declarations were signed by someone in their names. The statements of apostasy were hastily sent to Alba Julia, one of the most important cities of Transylvania. On the basis of these forgeries, the Rumanian state and the Communist-led Rumanian Orthodox Church solemnly proclaimed the Uniat Church liquidated "forever." Amid the swinging of censers, the chanting of prayers and the kissing of crosses, a solemn and monstrous lie was enacted as uniformed police cooperated with uniformed bishops. Meanwhile Dean Hewlett Johnson rushed from land to land praising Rumania's "new democracy" and lauding Rumania's "religious freedom."

Persecution Follows Denials

After this sacerdotal fraud had been perpetrated and a church had been blasphemously swallowed up by Red bishops "in the zeal of the Lord," the arrested pastors were freed. All but seven boldly denied that their signatures had validity. They repudiated their alleged apostasy, defied the whole Communist world and reasserted allegiance to their church. Then another wave of arrests was launched. No fewer than 600 priests were thrown into prison and their families were forcibly removed from the parsonages. Every Uniat bishop was incarcerated. Nuns were dragged out of their establisments by force.

While this was going on, the Orthodox Metropolitan of Cluj, on instructions from the Red patriarch in Bucharest, went with his entourage of clerics and police to Blaj, the Uniat center of Transylvania, broke open the cathedral along with the principal administrative buildings of the church, and took over all Uniat property there. Schools, libraries, archives, historical documents, museums, parsonages forcibly changed hands. The traditions of centuries were violated.

A Fight Against Odds

With all the Uniat bishops and about 600 priests in prison, with all the Uniat institutions in Orthodox hands and the whole force of army, police and courts against their church, the ordinary Uniat members were brought to heel. For any resistance they could be punished in a dozen ways. Their property might be confiscated, their houses seized, their jobs taken away, their children expelled from school, their right to coupons for food, clothing, kerosene and salt cut off. Their names might be erased from the list of those to receive seed for sowing. Charges of treason could be brought against them.

So over every village loomed the limitless terror of Bolshevik Russia. But in spite of this, there were scores of cases of individual lay protest. In Lapusul Romanesc, a Transylvanian village near Cluj, this happened:

On a Sunday morning during the second half of October 1948, the county doctor, Ion Pop, appeared in the village accompanied by a civil engineer and the local doctor, Jacob Steinfeld. They ordered the pastor, Fr. Oniga Atanasie, to the mayor's office. When he arrived they urged him to sign a declaration that he was leaving the Greek Catholic Church and entering the Orthodox Church. To add strength to their appeal they told the priest that his chief, Bishop Juliu Hossu of Cluj, the strongest prelate in the Uniat Church, had already taken such a step along with the whole hierarchy. In spite of the moral terror and the statement about Bishop Hossu—which was entirely false—Father Atanasie refused to desert. When told by the Communists that he had better "go along," since the Greek Catholic Church would be swallowed up anyway, he still refused.

Then the Communists urged him to read from his pulpit—it was Sunday—an announcement that the Uniat Church was merging with the Orthodox, but he answered that he had something more important to read. Thereupon he was allowed to leave. He proceeded to conduct church services and read a statement denouncing other priests who had already yielded to pressure and had signed declarations of apostasy. "We have given the Communist government everything it asked and now they demand our souls!" he exclaimed. His peasant congregation wept. "Our souls we keep only for God," he declared.

Later in the day Communist agents, including Dr. Pop, called Father Atanasie's young assistant, Toma Victor, to the mayor's office and asked him to sign a declaration in favor of the Orthodox Church. They urged him to "take a wise step and head the list of signers." To influence the young man, the Communist doctor read a list of priests who actually or allegedly had succumbed to pressure and had already signed up. Nevertheless young Victor refused. As this was going on, a group of peasants waited outside the mayoralty. When the youth emerged saying he had not signed, they broke into cheers.

Peasants Defy Communists

During the following week, Communist agents went from house to house in the village urging Uniat church members to sign declarations for the Orthodox Church. At the same time, Father Atanasie and his young assistant openly and tirelessly urged their flock to remain faithful. They defied the whole Communist police apparatus. The result of that week's "fight for souls" was almost entirely in favor of Father Atanasie.

The next Saturday a group of secret policemen came to the village accompanied by a Red Orthodox priest and an apostate Uniat priest. They assembled a group of the leading village "intellectuals" and threatened dire reprisals in case of continued opposition. As has so often been the case, the "intelligentsia" cracked and signed up. Word of their surrender was immediately spread throughout the village.

The next day, Sunday, dawned amid great excitement and general fear. The fortress seemed to have been taken. Nevertheless, the peasants gathered in unusual numbers and spontaneously marched to their church, boldly passing the mayoralty, which they denounced as "the seat of evil." Many women carried babies in their arms. This must have appeared to outsiders as a bold defiance of overwhelming state power.

On the following Tuesday other members of the secret police came to the pastor's home. The parishioners also gathered round. The agents left without the desired signatures. The next day two Communist agents appeared on motorcycles but were chased away by the peasants with stones.

Then came the climactic battle. On Friday after midnight, four trucks filled with soldiers armed with rifles and machine guns thundered into the village. They were met by local Communists, according to a prearranged plan. Loyal peasants who had been on the alert rushed to the church and rang the bell. Men and women gathered from every side and surrounded the pastor's home, but the soldiers overpowered them and began to make arrests. The two pastors escaped to the woods. But truckloads of intractable Uniat peasants were taken to Cluj jails. Thus the accomplices of the Red Orthodox patriarch took over the village Uniat church.

Many villages were not as persistent as Lapusul Romanesc. Many pastors were less firm than Oniga Atanasie. A few even became Communist agents. But everywhere the extirpation of the Rumanian Uniat Church was accomplished.

The relative merits of the Rumanian Uniat and Rumanian Orthodox churches need not be discussed here. Political factors accompanying the formation of the Uniat Church centuries ago are not vital parts of the picture. The point is that the Communist regime extirpated an independent church that for centuries had served humble peasants in the face of great odds.

The wave of coercion that marked the end of 1948 continues with augmented fury. Church publications have long been controlled, as well as organizations of the clergy. Now the Communists have decreed that the government shall exercise direct supervision over church funds, church activities, even church art. It appears, for instance, that pictures of the saints on church walls are to wear Marxian beards rather than beards of classic cut. From all discernible indications, it would seem that the last pretense of freedom has vanished.

Red Patriarch Justinian has plunged more deeply into politics by ordering every clergyman to stay out of politics —specifically, to refrain from all criticism and confine himself exclusively to praise of the "People's Republic." His beatitude performed an extra service by calling upon priests in distant Greece to support the Communist rebellion.

To make the Rumanian system conform more completely with the Soviet system, a network of Communist soviets with almost unlimited powers is being installed throughout the land from the smallest village up. They can control speech and press, seize property, run schools, manage churches. Totalitarian despots are no respecters of churches. They debase or exterminate them.

How My Mind Changed, 1938-1948

(Concluded from last week)

By Karl Barth

IV

EARLY in 1948 I was free to accept an invitation from the Reformed Church in Hungary, where I had good friends from times past. The political upheaval in their land and its inclusion in the Eastern bloc had put them into a difficult position, and they wanted to hear my opinion as to how they ought to deal with the new Communist regime. My real task to be sure consisted of making addresses and statements on the things that are always and everywhere to be said about the nature and task of the church. But in the course of discussions my Hungarian friends and I came to agree that their situation and their specific problem were not to be dealt with simply according to the example of the relation of the west European churches to the National Socialist state, but had to be judged independently from the point of view of the gospel and in the light of Hungary's own past. It seemed to us that a protest against the obvious danger and hurt to the church implicit in the Communist system was not exactly the first and most urgent duty. I understood and agreed with the view presented to me there, that the church might now be expected to undertake, as a fruit of faith and repentance, a serious campaign to evangelize the strayed and bewildered Hungarian people.

My stay in Hungary was altogether peaceful and happy. But my stand on the Hungarian problem proved highly offensive in my homeland and perhaps elsewhere too. Oddly enough, it was just in the weeks before and after the Amsterdam conference that my attitude became the occasion for a plethora of newspaper attacks, in which the reproach that I had failed to recognize the totalitarian threat to the world in its new guise was soon outdistanced by the stronger reproach that I had now "clearly and unmistakably been converted to Russian communism and bolshevism." I can only laugh at that. But in any case I am of the opinion that communism can be warded off only by a "better justice" on the part of the Western world, not by the all too cheap denials in which the fear of the West is now expressing itself. And in any case I maintain that the positive way taken by the Hungarian Reformed people is preferable to the glory they might win as standard-bearer for the so-called "Christian West." Nor can I confess allegiance to this "Christian West"; rather I think that the locus of Christianity is to be sought above today's conflict between East and West. We shall see who was right in the long run. And if worst comes to worst, I shall be contented to be proved wrong in having refused, this once, to raise a call for immediate battle!

V

The other trip abroad that I undertook in 1948 was necessitated by my participation in the Assembly of the World Council of Churches at Amsterdam. Formerly I took no part, or only a small part, in the "ecumenical movement," indeed had all kinds of criticisms to make of it,

since all "movements" as such have always been and still are somewhat suspect in my eyes. But in this case I must confess, using the words in their ordinary sense, "My mind has changed."

It came about quite simply. One day I was asked to cooperate in the theological field, and then a share of the responsibility for the success of the Amsterdam conference was conspicuously put upon me, and with closer acquaintance I could not but find this cooperation and co-responsibility not only interesting but important. From this point of view especially I now recall Amsterdam gladly. It was necessary and rewarding for once to put one's own work into parentheses, so to speak, and to sit down at one table with the representatives of completely different churches in a binding and exacting conference, as at Amsterdam—to sit down not with the purpose of formulating a new dogma or making compromises, but with the modest yet firm purpose of reaching through discussion a clear understanding of the things about which Christendom is united and the things about which it is divided. That is what happened at Amsterdam—at any rate so far as I could observe from my place in Section I—and I am deeply thankful that I could be there and work with the others.

To be sure, I did not succeed in convincing the Commission for Women's Work in the Church that the Apostle Paul, besides saying that "in Christ there is neither male nor female," said several other things on the relation between men and women that are also worthy of attention, though I tried to defend this viewpoint in the friendliest possible manner. And it seems too that my position on the problem of the non-participation of the Roman Church in the World Council did not win a universally sympathetic response. For my part I did not lose a bit of my old distaste for the ancient ecumenical style that, especially at first, threatened to blanket the whole proceedings. Further, it seems to me that some day it may be necessary to air again the differences between American and our Continental ways of Christian thinking and speaking—differences that might be more important, and more fraught with danger, than the differences between the churches.

VI

But so many other things at Amsterdam were simply encouraging — the presence and cooperation of the "young" churches and indeed of youth in general; the oneness of spirit in which this assembly, in spite of openly admitted differences of all sorts (something of a contrast to certain other world assemblies), took counsel and finally ended; the honest effort on almost all sides to place Christianity above the East-West conflict; the fine tone of the "Message"; and, besides, the many fruitful or at least instructive encounters with individuals and groups, which could be possible only at such a gathering. So I am glad that I did not harden myself against this new experience, but kept myself open to it.

I am not suited to be a real churchman, much less a church leader, and no one will try to make me one. But so far as I am able I shall gladly hold myself in readiness for the free status of a so-called "ecumenical consultant" which was accorded me at Amsterdam.

Shortly after Amsterdam I found myself again, for the first time in ten years, among the French theologians, with whom I always feel especially at home. I saw Port Royal, visited Napoleon's tomb, and once more viewed the world from the Eiffel tower. *On revient toujours a ses premiers amours*—or at least *souvent.**

VII

Nonetheless I am glad to be in my proper place again, in my study in Basle. For the "movement" that I must carry out here is more important to me than anything else. In these ten years, in connection with my lectures at the University of Basle, I have been able to complete and publish four further volumes of my *Church Dogmatics,* namely, in 1940, *The Doctrine of God* (Vol. II, Part 1); in 1942, *The Doctrine of Predestination* (Vol. II, Part 2); in 1945, *The Doctrine of Creation* (Vol. III, Part 1); and in 1948, *Anthropology* (Vol. III, Part 2). Since American readers are interested in figures, I shall reveal that these volumes have respectively 782, 898, 488 and 800 large pages.

In none of these fields could I simply go along with an accepted church doctrine and theological tradition; I had to think through and develop everything anew, from a center which I considered the right one—namely, the Old and New Testament witness to the person and work of Jesus Christ. So year after year I found myself confronting new and most exciting questions, and involved in problems to solve and connect which I had to travel a long road.

Today I myself am astonished that it was possible for me to carry on this work, which demands so much concentration, through all the vicissitudes of these years. And I have reason to be thankful that it could be so. Here, in pursuing this path of knowledge, I experienced the most important of the "changes" that have taken place in me in these years. And that is why, for the future, I consider myself more obligated to continue in this direction than in any other. Immense fields of Christian faith lie fallow before me. I do not flatter myself that I shall be able to produce something unsurpassable here either. But I do not think it conceit to say that it seems right and important not only for me, but also for my contemporaries in church and world, that somewhere in the midst of all the relativity that too is done which I am here attempting; and it seems right and important that on this account I should leave conferences and sermons and lecture tours—not altogether but still in the main and wherever I can be spared—to others, who are better talented and equipped for this kind of thing and to whom I can perhaps indirectly be of help through my work. At the same time I am not unaware that in America and elsewhere the very thought of such voluminous works—and written in German at that!—is a little frightening.

I close with a favorite word of my second son, who is now in Borneo introducing native pastors to theology: "Everyone does what he can." In the past ten years I have done what I could, and I hope to continue so in the future.

*"One always returns to one's first love"—or at least "often."

BOOKS

History of the Disciples

THE DISCIPLES OF CHRIST, A HISTORY. *By Winfred Ernest Garrison and Alfred T. DeGroot. Christian Board of Publication, St. Louis, $5.00.*

IT WILL be generally admitted that one of the greatest figures in the history of American Christianity, perhaps *the* greatest in the 19th century, was Alexander Campbell. And it will doubtless be conceded that he had no peer as a pioneer in organizing, directing and inspiring a purely American religious movement, which today as an organized body of Christian believers numbers nearly two million members in Canada and the United States and is worldwide in its scope. A hundred years ago no man in the land was more greatly feared, more fiercely hated, more deeply loved, more highly honored as a religious teacher, preacher, debater and writer than was this reformer.

The history of this movement, as told by Winfred Ernest Garrison and Alfred Thomas DeGroot, is a gratifyingly critical and comprehensive story, especially as it relates to the man to whom the movement is so greatly indebted for insight in its inception, guidance in its youth and strength in its maturity. So many former biographies and histories by their uncritical adulation lacked reality. *The Disciples of Christ, A History,* presents Alexander Campbell as a man tall of stature, keen of mind, sincere in purpose, firm in resolution, devout and loyal in spirit toward both Christ and his church—and yet a man very human. In fact, one takes from this account a beguiling suspicion that the idol may have had feet of clay. In many matters he was inconsistent, at times dogmatic—ruthlessly so; yet he could be cooperative, and was honest in his convictions and motives and steadfast in his purpose of reform.

Another admirable feature of the book is the historical background it gives of the movement. Exact historians, the authors know that all such movements have no beginning and no end. Trace the stream to its fountainhead, and one finds that it springs from other hidden sources yet farther removed.

Dr. Garrison, who wrote the first ten chapters, reveals in the first how replete the history of Christianity is with efforts to reform the churches and unite them in one body. "All churches claim to perpetuate what is essential in the primitive church, and all reformers claim to restore it."

Chapters 2 and 3, on British and American backgrounds respectively, have as their purpose to show that the ideas held by Thomas Campbell and his son Alexander were neither original with them nor unique. They were indebted to earlier liberal religious movements in the old countries, and they found America well prepared in this respect for their coming in the first decade of the 19th century.

In New England, liberal Baptists had organized Free Will and "Christian" churches. In the south, the O'Kelly Secession from Methodism had eventuated in the formation of Christian churches, under the influence of which a young Presbyterian minister, Barton W. Stone (later an associate of Alexander Campbell), rode westward seeking freer fields for the preaching of the gospel, and became the most "conspicuous personality" in the Christian movement following the dissolution of the Springfield presbytery. Moreover, churches of the Sandeman and Haldane persuasion had been established as far west as Pittsburgh and Ohio. The frontier was eager for the untrammeled gospel.

Dr. Garrison is discriminating in his discussion of the early ministry of Thomas Campbell in the presbytery of Chartiers, in southwest Pennsylvania. Campbell's plea originally was not for union or for restoration but for the preaching of the simple gospel without restriction of church practice or creed. Such a plea necessitated reform of the present order, then restoration and finally union—a rejection of church authority which led to a complete break with the Presbyterians in April 1810.

The heart of the "Christian Association of Washington"—the informal organization of his adherents which followed the withdrawal—and also of his "Declaration and Address" is the motto: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." It was this idea that caused difficulty later, and was his weakness as well as his strength. Such is the case with all reformers. It is so hard not to become a literalist. "What saith the Scriptures?"—who is to be interpreter? True to their principles the Campbells were led to unite with the Baptists in 1813 and to separate from them in 1830. A significant point is the conspicuous part assigned by Dr. Garrison to Walter Scott in this entire story.

Dr. DeGroot, who is responsible for chapters 11 to 17 and 19 to 24, records the story of the remarkable expansion of the Disciples in the east, the midwest and the west, and throughout the world. But neither he nor his many readers will, we hope, take it amiss or as indicating a lack of appreciation if this reviewer gives chief emphasis to the relation of the Disciples and Baptists (it is of particular interest at present) and to the history of the Disciples' effort to effect union of all Christian bodies.

There was not complete agreement between the Baptists and Disciples even in the beginning, as Dr. Garrison states (pp. 162-63). But it is remarkable how close the two groups have come in these matters through the years. Many Baptist churches no longer vote candidates into their membership; they welcome them into their fellowship. Subscription to a confession for church or association membership is seldom if ever required in the north. Disciple and Baptist views as to faith have merged. Baptist churches have always had weekly communion (it was true of my boyhood church). The two groups have moved nearer together in respect to baptism. They are agreed as to the difference between the Christian and Mosaic dispensations, and Baptists have always insisted upon no ritual distinction of clergy and laity. Even the arguments of Alexander Campbell's *Sermon on the Law* (August 30, 1816), which brought upon him the first criticism of his Baptist brethren concerning doctrine, has found echo, if not confirmation, in the teaching of William Newton Clarke, the late prominent Baptist theologian.

I am inclined to feel, however, that the real reason for the difference between the Disciples and Baptists has never been fully explored; namely, their distinct origins. Both groups believed, for instance, in the authority of Scripture and the right of personal interpretation. The Campbells, being of Scotch Presbyterian heritage, made the authority of Scripture basic. The Baptists, stemming from the English religious and national culture, emphasized personal freedom. Thus though they had similar attitudes toward Scripture—its authority and the right of personal interpretation—the difference was largely a question of primacy. Approaching these two doctrines from diverse cultural and religious heritages, they did not express themselves in identical language and, being human, they failed to understand each other.

This point is also evident, I feel, in the matter of baptism.

The reformers adopted believer's baptism by immersion as being a divine command, but generally gave no other interpretation than that it was such and a part of the regenerating process, though Alexander Campbell declared that a non-immersed believer was certainly a Christian. The Baptists as staunchly affirmed that it was a divine command which had never been rescinded, but also that it was both a symbol of an experience—the passing from death unto life—and a sign of personal freedom—the free choice by the believer of Christ as Savior. So far as the latter point is concerned, then, baptism need not take the form of immersion, and indeed for over thirty years of Baptist history did not take, and for some Baptists never has taken, that form. Without doubt this distinction was not clearly recognized at the time; had it been it might have helped the two groups to solve their problems. For though they had the same principle in mind—the faith of the believer unto salvation, and therefore freedom in religion—they started from different positions and so failed to see eye to eye in all things.

Again it is evident from this book that the Disciples' early gain in membership was not entirely the result of a successful call to sinners to repentance but was due also to many churches' transfer of their alliance from other denominations to the new reform group, as Dr. Garrison states (pp. 217-18) and Dr. DeGroot indicates (chapters 12-14). This is by no means to accuse the Disciples of being egregious sinners in this respect. All denominations were guilty of this practice of proselyting, doctrine and form being emphasized too often to the neglect of preaching the gospel unto conversion.

The final chapter, "Disciples and Christian Union," by Dr. Garrison, is almost a must for readers. The last paragraph of the book is worth repeating.

> The main body of the Disciples have shown that they are committed to both unity and liberty, and they refuse to admit that either must be sacrificed to save the other. They are not satisfied to be simply "a great people," however great they may become. They cannot forget that they started, not with an attempt to be a people, but with the "sole purpose of promoting simple evangelical Christianity" and of bringing to realization the principle that "the church of Christ upon earth is essentially, intentionally, and constitutionally one."

Will the Disciples of Christ again become the real leaders toward the greatly to be desired union of the Christian churches?

R. E. E. Harkness.

Books in Brief

The Great Books, A Christian Appraisal. *Edited by Harold C. Gardiner, S.J. Devin-Adair Co., $2.00.* In this title, "great books" means *The* Great Books of the Adler-Hutchins list, and specifically the "first year's program of the Great Books Foundation," which is doing an impressive job in adult education by encouraging the study of them; and "Christian" means Roman Catholic. Among the books discussed are works by Plato, Aristotle, Augustine, Thomas Aquinas, Montaigne, Locke, Rousseau and Karl Marx. A Catholic commentary is certainly appropriate, for the whole "great books" project, so far as one can learn, originated in the fertile mind of Mr. Mortimer Adler who, whether or not a member of the Roman Catholic Church (it is a disputed point), is an indefatigable propagandist for it. Chancellor Hutchins, who contributes a brief commendatory foreword to this volume, has defined the "great books course" as designed to teach people "how to think." The contributors to this symposium are more concerned to teach them what than how. What they would have readers think about St. Augustine and St. Thomas, and contrariwise about John Locke and Rousseau, may be easily imagined. Montaigne, on the other hand, comes off rather well, even though his book has been on the *Index of Prohibited Books* since 1676.

Life Victorious, A Testament of Faith. *By Joseph Fort Newton. Revell, $1.25.* A quiet little book, meditative, serene in its confident faith, but eloquent and stirring, too, in its call to heed the "high and radiant wisdom" of those who have climbed the steep and thorny path to spiritual greatness. The chapter on "What is a Saint?" is particularly good.

W.E.G.

CORRESPONDENCE

Here's Another

SIR: In your editorial reference to the federation of Episcopal and Congregational churches in Boston (Feb. 2) you ask whether this is the first instance of the sort. I have recently become a member of West St. Barnabas Church, a federated Presbyterian and Episcopal church in Cincinnati. This is also an interracial church.

Cincinnati, Ohio. Mary E. Lewis.

Are Theologians Honest?

SIR: Do you have the imagination to picture the kind of world we might have if the theologians like Niebuhr and Barth were to sublimate the energy they waste in quarreling with each other into motivation of the way of Jesus into our social relationships? A lifetime of study of the roots of religion convinces me that: (1) I have never worked in an area where there is as much intellectual dishonesty as in religion. (2) In no thought area will you find as much intellectual dishonesty as with preachers and theologians. (3) The way of life that initiated Christianity was as revolutionary in the spiritual realm as the release of atomic energy is in the physical world. Nothing less than the recapture of that way of life and its motivation into our social relationships will make it possible for man to live with the amoral dynamic physical power of the release of atomic energy. I do not see that the theologians are making any constructive or creative contribution.

Columbus, Ohio. Samuel S. Wyer.

Frankfurt Congress

SIR: In your issue of Nov. 3, 1948 (p. 1182), you published a report by Siegfried Scharfe of Magdeburg on the "Congress for Free Christendom" at Frankfurt. It is not clear whether Mr. Scharfe is reporting the opinion of the congress or his own opinion. In any case his report cannot go unchallenged.

You surely know that after a period of transition there have been elections in all the German *Landeskirchen*. These elections took place according to rules recognized by the church members. All persons and committees guiding the life of the Evangelical Church in Germany today have been properly elected according to these rules. Surely you also know that at the church conference at Eisenach last year the Council of Brethren openly renounced their church governmental authorities. Therefore one cannot speak of the "totalitarian demands" of the Confessionals.

By the way, it is not true—at least here in western Germany—that the Confessing Christians form a minority in both clerical and lay ranks. Within the clerical fellowship of our Ruhr synods the majority belongs to the Confessional Church. Up to 1945 this majority was indeed dominated by

a minority of "German Christians" originating very often from among the liberals. I write this because the report referred to above may create a false impression among your many readers throughout the world. Those of us who belong to the Confessional Church are not interested in satisfying "totalitarian demands" or in gaining majorities by elections or other methods. We gladly cooperate with everybody who acknowledges the Barmen theses. These culminate, as you know, in the one sentence which is to be recognized for the individual's as well as the nation's life: Jesus Christ is Lord. Incidentally, scarcely anyone in Germany has taken notice of the "Congress for Free Christendom." The only detailed report I have seen was published in a Swiss paper.

I write for the superintendent of the synod of Bochum and for 24 fellow pastors.

Bochum, Germany. ALBERT ICKLER.

Defends Generals

SIR: Your editorial, "Shall the Generals Run Our Foreign Policy?" (Feb. 23), once again reveals the blind spot so often manifest in the editorializings of The Christian Century. Why all the fuss and feathers about the foreign policy of our nation being in the hands of the military? Can't the swivel-chair generals in the Century's ivory tower ever begin to realize that our nation's foreign policy "in civilian hands" has created the present lamented condition that has made necessary the despaired-of "increasing influence of the military"? Must our nation fight another world war to add more evidence to the other two wars of the complete failure of civilian brains to cope with international policies? The very existence of the military proves how great a fire civilian manipulations can light. No wonder the military at last seek to protect their own lives from the errors and stupidities of the inerrant inspiration of the civilian mind.

The imagined "nationwide roar of protest," dear brethren, is not coming from "the American people." That's the result of arteriosclerosis, which does produce earroaring noises, usually in the heads of those who have the fancied solutions to problems seen through personal blind spots.

R. G. UHRICH.

Third Church, Evangelical
United Brethren,
Philadelphia, Pa.

Make it Constructive!

SIR: In all the caustic criticism of Stanley High's article defending the "capitalism" which was indicted at Amsterdam, I fail to find any *constructive* alternative offered. American capitalism is denounced as secular, selfish and archaic, but what these critics would put in its place is not revealed. Supposedly, few of them would boldly advocate communism as the answer, but what then? Is it "new-dealism" or "fair-dealism" or some green pasture in socialism's many forms?

Is not one of the ailments of this hour that we have no program and goal that commands our allegiance in either national polity or religion? We revel in our freedom to criticize, and so we should; but merely throwing stones at the umpire does not win the game nor encourage those who are trying to play the game squarely. I am sure there are thousands of Christian laymen who sit in our church pews every Sunday and are honestly trying to conduct their business in a Christian way, who would welcome constructive rather than destructive criticism of the "capitalism" of which they are a part.

CLAUDE ALLEN MCKAY.

First Congregational Church,
Binghamton, N. Y.

Taft Pleases Him

SIR: Congratulations to Charles P. Taft for his courageous and forthright statement concerning the non-Christian and materialistic basis of both Marxian communism and laissez faire capitalism. Both put material things first, and neither recognizes man's dependence upon God. Marxian communism glorifies the material life of society. Laissez faire capitalism glorifies self-interest. Christianity says that man's chief end is to glorify God. This comes first. Man's enjoyment of God comes second. Christianity puts God first, man second, and material things third. Also it subjects both man and material values—spiritual values too—to God, stating that their rightful and enduring realization is dependent upon man's putting God first. But this way of thinking and living is foreign to both Marxian communism and laissez faire capitalism. The spot-wise realization of justice and righteousness under either ideology, or both, is made possible by the spot-wise application of Christianity by people who dare to be godly within an ungodly ideology.

RAY H. TURNER.

Collegiate Presbyterian Church,
Ames, Iowa.

High Answers Taft

SIR: Mr. Charles P. Taft's "shock" at reading my discussion of the Amsterdam statement on capitalism is at least equaled by my own at discovering that, as a preliminary to misrepresenting what I concluded, he misquoted what I wrote. Mr. Taft writes that I wrote that Amsterdam issued "no call to the church to increase its spiritual labors so that the number and zeal of Christian laymen may be increased." What I wrote was: "For those Christian laymen who are making capitalism a more adequate expression of the Christian ideal, it has only the scantiest, inferential mention and no tribute whatsoever. It issues no call to the church to increase its spiritual labors so that the number and zeal of such laymen may be increased." Mr. Taft's failure to quote the first sentence, plus his omission of the word "such" from his quotation of the second, makes, of course, a perfect setup for his reply—except for the fact that the setup is Mr. Taft's, not mine.

Mr. Taft contends that Amsterdam, when it condemned laissez faire capitalism, was aiming, not at a current economic system, which deserves rejection, but at materialism, about the rejection of which there can be no Christian argument. Unhappily, this argument for what Amsterdam intended to do is not supported by what Amsterdam did. It said: "The Christian churches should reject the ideologies of both Communism and laissez faire capitalism." Lest, after that, there be any doubt that it was speaking of two evils, the one as current as the other, it added: ". . . and should seek to draw men away from the false assumption that these extremes are the only alternatives."

I should like to assure Mr. Taft—who makes quite a point of the contrary, though not very pertinent, assumption—that I have read "the complete reports." The fact remains that this specific report is the place where Amsterdam entered the specific area where most Christian laymen, most of the time, are obliged to operate. It is, to say the least, unfortunate that, though Amsterdam carefully sets forth the "vision of human equality and universal brotherhood" which "for many" Communism "seems to stand for," there is no such even backhanded tribute to capitalism, no acknowledgment that an individual can be both a working capitalist and a practicing Christian, no encouragement for those who are successfully both and, most important, no recognition of the fact that capitalism is, has been and increasingly can be used as the economic means to Christian objectives.

I am grateful to Professor Bennett and Mr. Taft for having made it somewhat clearer what Amsterdam might and should have said. I still wish Amsterdam had said it.

New York, N. Y. STANLEY HIGH.

Fraternal Ferment

SIR: Your editorial on the Amherst fraternity racial action is well taken. The problem is not as serious in the long run as you indicate, however. The national fraternity of which I am a member has been turned upside down by action of younger members to change its rules on race.

Many chapters are openly violating these rules and the old professional alumni can do nothing but sputter. The rules will be changed soon in spite of them. In checking the cases of the other leading fraternities, I find the same soul-searching and consequent action is taking place. This has been going on for several years, and many groups have already acted. The Amherst incident was a part of this movement, and it attracted attention only because of the stupidity of the national organization. Similar acts are taking place throughout the country, and usually successfully.

In most cases the prohibition has been aimed at Jews, because the colleges themselves would not admit Negroes. If some of us have our way, many fraternities will have more enlightened racial policies than the colleges where chapters are located.

Elgin, Ill. JOHN C. STONE.

NEWS of the CHRISTIAN WORLD

Plan Nationwide Lay Brotherhood

United Presbyterian Men in Pittsburgh Meeting Launch Organization—Lutheran Society Active

PITTSBURGH, March 3.—Acting under instructions of the 1948 General Assembly, the Board of Christian Education of the United Presbyterian Church has begun the establishment of a denominationwide laymen's organization. Representative laymen from 10 presbyteries were called together here on Jan. 29 to discuss the project. As a result, a committee of five laymen, under the chairmanship of Robert M. Carson of Greensburg, Pa., attorney, will report plans for organization of brotherhoods in local churches, presbyteries and synods at another meeting March 5. United Presbyterian men's work is expected to follow lines laid down in Presbyterian, U.S.A., Lutheran and Reformed churches, with application of lay power in administration, missions and evangelism. During the past year another attorney, Ross W. Thompson of Edgewood Presbyterian Church here, has directed an aggressive program of promotion and evangelism by laymen of the presbytery of Pittsburgh.

Lutherans Reorganize Service Society

Growth locally of the work of the Lutheran Inner Mission Society resulted in its reorganization and change of name to "Lutheran service society of western Pennsylvania" at the annual meeting Feb. 3. Outstanding achievements of the society during the past year have been resettlement of displaced persons, sponsorship of an institutional ministry, location of foster homes for child care, social welfare referrals, and rehabilitation through the south side industrial branch. The society operates throughout the Pittsburgh district and maintains a branch at Beaver Falls. Its constituency includes churches of the United, American and Missouri Synod Lutheran groups. Under the superintendency of Elwin A. Miller, former navy chaplain, the society during the past two years has greatly improved its standards and increased its cooperation with other agencies. Frederick E. Reissig, executive secretary of the Washington federation of churches, gave the address at the annual meeting.

Other Churches Share in Episcopal Services

For the first time in many years other Allegheny county Protestants will share officially in the promotion and program of the noonday Lenten services of worship in downtown Trinity Episcopal Cathedral. The department of evangelism of the council of churches has cooperated in selection of preachers and will be represented daily by an officiating clergyman. During Holy Week and on Good Friday neighborhood services will take place in about 20 centers. Cathedral preachers this year are to be Alfred W. Price of Philadelphia, Louis M. Hirshson of Hartford, Bishop Lloyd C. Wicke of the Pittsburgh Methodist area, Bishop G. G. Bennett of the Rhode Island Episcopal diocese, John S. Higgins of Providence, and Dean N. R. H. Moor, William W. Lumpkin, Wilburn C. Campbell and Bishop Austin Pardue of the Pittsburgh Episcopal diocese.

Church School Teacher Receives Russell Colgate Award

Fifty years' service to Christian education was recognized Feb. 18 when Henry E. Cole was awarded the Russell Colgate Distinguished Service Citation by the Allegheny county council of churches and the International Council of Religious Education. This first such citation to be bestowed locally honored Mr. Cole's service as superintendent and teacher in East End Baptist Church; as director, officer and president of the former Allegheny county Sabbath school association; as chairman of the department of Christian education of the county council of churches since its organization; and as a director of the state council of Christian education.

Seminarians Discuss Race Relations

As a feature of the annual race relations observance in Pittsburgh the institute on racial and cultural relations of the Presbyterian churches conducted a workshop at Western Theological Seminary Feb. 9. William H. McConaghy of Philadelphia directed the sessions, at which Mrs. Daisy Lampkin of Pittsburgh, William N. Lovell of Chicago and E. Fay Campbell of the Presbyterian, U.S.A., Board of Christian Education discussed church strategy in adapting urban programs to changing populations. Race Relations Sunday was marked by many exchanges of pulpits and talent features between Negro and white congregations in Allegheny county. Introductions and clearance were provided by the council of churches' commission on race relations, of which Mrs. Lampkin was recently named chairman.

O. M. WALTON.

Young Christians in Indonesia Divided

Dutch and Indonesian young people, gathered during Christmas week in Batavia for the Christian Youth Conference of Indonesia, issued a statement that a majority of them "felt obliged to protest against the military action being carried on by the government," but acknowledging that a minority preferred to abstain from pronouncing judgment. "The majority . . . can only consider such an action an attack upon the Indonesian people's desire for freedom, carried out by an abuse of superior strength, a lack of respect for solemn undertakings and thus the upsetting of justice," they said. However, they declared: "We would state that the profound divergences between us . . . do not constitute a split in our fellowship in Christ."

Lutheran Cathedral Planned For Iceland

The Lutheran Church of Iceland, to which almost all the 130,000 Icelanders belong, is planning to build in Reykjavik a cathedral which will be the largest building on the island.

Rural Ministry Program Thrives

New Hampshire Congregationalism's Plan to Supply Pastors to Revive Run-Down Parishes Succeeds

PORTLAND, ME., March 2.—A unique experiment in the rural ministry is proving its worth in New Hampshire. In 1945, under the leadership of Robert G. Armstrong, then its superintendent, the New Hampshire Congregational conference commissioned Marshall Stevenson to life service in the rural field. The idea was that the conference needed a man who could be sent to a run-down parish for a few years to put it on its feet again, then move on to another. The parish would contribute what it could to the support of the minister, with the conference supplying the rest of a stipulated salary. Mr. Stevenson's first charge was Canterbury, where the Congregational meetinghouse had just burned to the ground. Beginning with a handful of members and $5,300 in insurance and contributions from other churches in the state, he went to work with a will. Now, as he leaves the parish for a new charge at Wentworth, there stands in Canterbury as a monument to his efforts a $27,000 meetinghouse that has become the busy center of activity for a self-supporting church. In addition, he has established an "outpost" Sunday school in the near-by uplands, a community choral society and effective youth activities, and aided in founding a P.-T.A. and a volunteer fire department.

Merger Results in Thriving Parish

So successful was this first experiment that in 1946 the conference commissioned another minister, Walter P. Brockway, for similar life service in the rural field. It assigned him to Auburn, where the Methodist church had just voted itself out of existence and merged with the Congregationalists to form the only Protestant congregation in the community. The result: membership, church school enrollment and budget have doubled, and missionary giving has increased tenfold. Young people's work is thriving and numerous projects of repair and renovation on the physical plant have been successfully completed. What is most important, a community that needed it now has a real church of Jesus Christ.

How the Plan Works Out

Details of the conference's arrangement with its life-service rural ministers are described by Mr. Brockway as follows: "The contract is to last until retirement, with the conference guaranteeing a salary based at $1,500, with added allowances in line with the cost of living. We have a travel account, hospital and medical insurance, annuity, and an allowance of $100 for each child funded annually toward college or other post-high school training. If the child elects not to go on after high school, this fund reverts to the conference. . . . Assignment is arranged by the conference trustees, who

pick a field which they believe will respond to the treatment we can give. . . . The church understands that if there is no response to the work, we will be pulled out, also that we'll be pulled out when the trustees feel the work is in such shape that it can be handled in a different way. Quarterly meetings with a special committee of the trustees are held at the church, and we make monthly reports to the conference."

Bangor Convocation Week Features Lectures

The 44th annual session of Bangor Theological Seminary's convocation week, big event of the winter for Maine pastors of all denominations, was held in Hammond Street Church, Bangor, Jan. 24-27. It attracted ministers and laymen from all over the state, among them Rensel Colby, Congregational pastor who has not missed a convocation since the one he attended in 1908 while a student at the seminary. The Enoch Pond lectures on applied Christianity were given by Dean Vaughan Dabney of Andover Newton Theological School, who described the state of the church as he observed it on a recent trip around the world; the Francis B. Denio lectures on the Bible, by Clarence Tucker Craig of Yale Divinity School; and the Samuel Harris lectures on literature and life, by Arthur R. MacDougall, Jr., an alumnus, for 26 years pastor of the Bingham, Me., Congregational Church and author of out-of-doors poems. The Beach quiet hour was conducted by Charles W. Gilkey of South Yarmouth, Mass.

Present Boy Scout 'God and Country' Awards

Six Boy Scouts from the Greater Portland area received Scouting "God and Country" awards at a union vesper service Feb. 6, attended by many Scouts and their parents. Ray Wieland, director of the Boy Scouts of America's division of relationships with churches, delivered the sermon. At a meeting of the Greater Portland ministers' association Dr. Wieland pointed out that one in 10 Catholic boys who receive the award enters the priesthood, and suggested that Protestants consider its use in recruiting students for the ministry. To receive the award, the Scout must give at least 150 hours' service to his church and community, have a knowledge of the teachings and history of his own denomination, practice regular prayer and Bible reading and display evidence of Christian character.

And So Forth

On a special Brotherhood Week broadcast over the three stations of the Maine broadcasting system Feb. 20, speeches were made by Fr. W. G. Cunneen, Rabbi Morris Bekritsky and Chauncey D. Wentworth, president of the Maine council of churches. A choral group representing the three faiths provided the music.

Representatives of the Vermont Baptist, Congregational and Methodist organizations and the state council of churches have protested against the bill to legalize bingo now before the legislature and asked for a hearing before the committee considering it.

As it did last year, the Windsor, Vt., Methodist Church is sponsoring Lenten adult education. The parish is divided into four sections, which hold four meetings each week in homes of members. Last year

NEW HARPER BOOKS

The Finances of a Church

By Robert Cashman. Here is a must for both lay members of church finance committees and pastors. Written by a layman familiar with finance, the book covers such subjects as building the budget, conducting the yearly canvass, church accounting, debts, insurance and the spiritual significance of church finance. The author writes from his 26 years' experience as business manager of the Chicago Theological Seminary. $2.00

Protestant Churches and Industrial America

By Henry F. May. An interpretative study of the emergence of the "social gospel," showing the changes in the outlook of the Protestant churches which resulted in their growing concern for the problems of the day. "It represents comprehensive and thorough scholarship, written in an interesting style; the author has dug out nearly every relevant source, including many highly fugitive ones. At the same time, Dr. May has been able to transcend his mass of materials, and the perspectives revealed in his analysis are clear and admirable. The interpretation given by Dr. May will commend itself to secular and ecclesiastical historians."—LISTON POPE. $3.50

Coming March 30

The Secret of a Happy Marriage

By Roy A. Burkhart. This little book is more than a gift book—it is a practical guide for married couples and those about to be married. Dr. Burkhart presents the problems involved in the psychological adjustments of marriage, drawing on his wide experience in the field of marriage counseling. His aim is to help couples reach conclusions pertinent to their individual cases. It reflects Dr. Burkhart's good judgment, his understanding of people and his wise interpretation of marriage. Ideal for presentation by ministers to engaged couples taking part in pre-marital conferences. In gift format. $1.00

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they studied *A Primer for Protestants.* Clifford Fugate, the pastor, does not attend all meetings, but meets with group leaders to suggest plans and outline procedures.

Mrs. Ralph B. Lunt of State Street Congregational Church, Portland, is the new president of the Maine council of churchwomen, succeeding Mrs. Gerald P. Clifford, who resigned because of ill health.

NATHANAEL M. GUPTILL.

Georgia Marriage Law

That and Secret Ballot Bill the Main Credits for General Assembly

ATLANTA, March 2.—When Georgia's general assembly adjourned until next January, it left pending several bills which had been promoted by religious leaders of the state, but did enact one in which they were keenly interested. This was the premarital examination law, long needed to correct conditions under which Georgia counties adjoining other states have become meccas for quick marriages. Also on the credit side, the assembly enacted a mandatory secret ballot law. Under the previous optional rulings, many counties had made no provision for a secret ballot.

Bills Unfavorable to Liquor Interests Fail to Pass

Failure of the legislature to enact the bill (passed by the senate) which would place beer sales on a local option basis was a disappointment to religious leaders. Under the present law, county commissioners are not required to hold an election even if it is demanded locally. The lower house also blocked a bill which would have prohibited whisky advertisements in newspapers and other periodicals published in the state. Both this and the local option measure had been sponsored by the Georgia temperance league. Since the session next January will be an adjourned one, both measures can again be called up at that time.

And So Forth

The Methodist Church has licensed its first woman preacher in Georgia. She is Ruth Rogers of Atlanta, for many years a diligent church worker, who has on several occasions filled the pulpit of her home church in East Point. For the present, Miss Rogers plans to continue her studies and preach at churches when invited.

At a meeting of the Methodist Southeastern jurisdictional council, plans were laid for educational endowment campaigns totaling $14 million. For Duke University, $10 million will be sought; for Wesleyan, $2 million; and for Milsaps and Wofford-Columbia, $1 million each.

Georgia Baptists next month will launch a campaign for $1 million for endowment and buildings for Bessie Tift College at Forsyth. Carey T. Vinzant, pastor of First Baptist Church, Fitzgerald, is state chairman of the drive.

The Georgia Baptist convention will sponsor 10 regional conferences starting March 29.

The Catholic laymen's association of Georgia has launched a drive to enroll every adult Catholic in the state as a member.

JOHN J. HURT.

Kyodan Rebuilds Many Churches

50 Are Made Possible by Funds from Abroad, 50 by Local Efforts—Survey Christian Schools

TOKYO, Feb. 21.—Fifty Kyodan churches have been rebuilt since the war by means of grants from abroad, and an equal number with domestic funds. Sixty more are planned for 1949. Morale of ministers' families has been considerably raised by the granting of 488 scholarships to children for study in high schools. Scholarships for college and university work will be provided as soon as funds are available. As a result of the grants, some young men have made decisions to enter the ministry. Aid is greater for those who plan to attend Christian schools. The Interboard Field Committee, through which personnel and financial aid is channeled from the associated churches abroad, now has an office here staffed with four missionaries.

Survey Interboard Educational Institutions

The interboard committee recently completed a survey of 36 educational institutions under its supervision, in order to determine priorities for the reconstruction of war-damaged buildings and for future expansion and fitting into the country's new educational system. Students in these schools number 51,736. Such reconstruction and expansion is far beyond the powers of the war-weakened Japanese church. Requests for aid have come in from the Japan, Doshisha and Kwansai Gakuin theological seminaries and from the Japan Biblical Seminary. The Japan Theological Seminary must go to the expense of moving and building during the coming year, as the Lutherans plan to resume their theological training in the quarters the seminary has occupied since the war. An effort is being made to have each of the theological seminaries under the interboard committee specialize along certain lines so as to avoid duplication.

Set Up New Liaison Committee

The Commission of Six, which since the spring of 1946 has done the liaison work with SCAP in bringing out missionaries under the Foreign Missions Conference, has given way to a temporary Liaison Committee of Ten, which is to effect a reorganization of missionary functions by next fall. Russell Durgin, Y.M.C.A. secretary and corresponding secretary of the National Christian Council of Japan, has been designated correspondent in Tokyo for the F.M.C.'s Japan committee and convener of the temporary committee. Some of the independent missions have been bringing out new missionaries at a faster rate than have those which cooperate in the Interboard Field Committee. This fact is demonstrated in the language school, where only 10 of the 50 students are connected with the cooperative venture. However, 50 three-year termers of the Fellowship of Christian Reconstruction are doing notable work in school and youth activities without attempting the

For Lenten Reading

Fabian Bachrach

THE CHURCH'S MINISTRY IN OUR TIME

by HENRY KNOX SHERRILL

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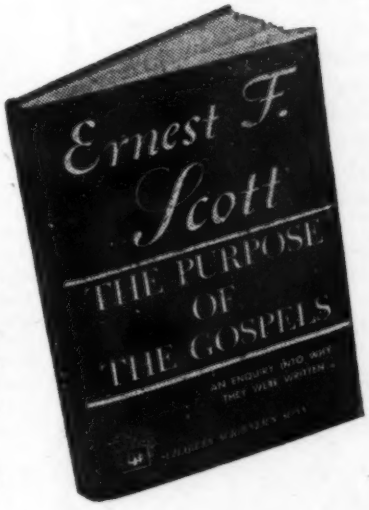
by ERNEST F. SCOTT



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Confronting the tragedy of recent years and the sobering situation which has followed, the author finds a clue to understanding man's existence in a new appreciation of the Christian faith. Faced with the demand for meaning in the midst of tragedy and unreason, he writes, mankind reaches out beyond the horizons of experience to grasp for an understanding of existence through faith. This reawakening, writes Professor Meland, is not solely a happening within theology but may be traced throughout present-day literature and thought. It is a revolution in current culture, a universal reawakening. $2.00

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In the midst of disappointment, discouragement, and even of fear, can life still be lived triumphantly? Dr. Yarbrough believes that it can. He takes the position that we live not by the things we doubt but by the things we believe in and work for, and he brings the resources of the Christian faith to bear upon the pressing problems of everyday life. The author writes with clarity and force; the many stories and literary allusions are well chosen and apt. $2.00

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preliminary language study. Recently a number of missionaries of various bodies have transferred from China to Japan. All missionaries now have APO privileges, and a new ruling permits any American citizen to buy cars second-hand from occupation personnel.

New Protestant Journal Published in Tokyo

A step forward in Protestant publicity was taken when the *New Age*, a periodical that is Christian from cover to cover, was launched Dec. 20 by the *Mainichi*, one of Japan's great dailies. The entire printing of 15,000 for the first issue was sold out before it reached the vendors. Comments on the two numbers that have already appeared are in the main favorable, but it will take a little while to find out whether the contents are well suited to the needs of the magazine's reading public. As the *New Age* is printed on paper imported from abroad, its appearance is far superior to that of other Japanese periodicals, which must depend on the local postwar supply.

Women Bring Christmas To Orphans

Protestant and Catholic women connected with the occupation forces joined efforts to bring Christmas 1948 to every orphan living in the Tokyo-Yokohama area. With the blessing of the powers that be, an affiliation of 18 women's clubs conducted a drive which brought in 9,000 pieces of used clothing and a number of toys. Jars for cash gifts were set up in all army billets, top-notch Japanese artists put on stage shows which brought in money from Japanese and Americans alike, and a benefit movie was sponsored. Net total proceeds were $5,000 and 500,000 yen. Distribution of the articles purchased with these funds was carried out through LARA, and each orphan received candy (donated by a Japanese firm), socks, underwear, sneakers and an outer garment. The *Stars and Stripes* encouraged groups all over the islands to put on charity balls and other functions and contribute the proceeds to orphans and others in need. The women's affiliation is continuing, with plans under way to assist a number of worthy projects during 1949.

Middle Roaders Lose Out In Elections

The third Yoshida cabinet has just been installed after the recent elections in which rightists and leftists registered gains at the expense of middle-of-the-road parties. The only Christian in the cabinet is the chief secretary, who is of the non-church group. In the new Diet there are 19 Christians, two of them women. The contest of this conservative government party with the greatly increased Communist group (now consisting of 35 members) will be watched with interest. The previous Diet made history by rewriting a finance bill (something new in Japan) and showing that the Diet can do something more than rubber-stamp government measures. The new cabinet must find an answer to those who protest that the recently initiated lengthening of the government workers' working week to 48 hours is excessive. It must also set a uniform exchange rate, which will almost certainly be higher than the present ratio of 270 yen to the dollar.

GRACE K. KERR.

Lists Conditions For True Revival

Dahlberg Tells Minnesota Pastors Only Revolution in Christianity Will Overcome Communism

ST. PAUL, MINN., March 1.—Four hundred Minnesota pastors met at House of Hope Presbyterian Church here Jan. 31-Feb. 2 for the annual state pastors' conference. They heard Edwin Dahlberg, pastor of First Baptist Church, Syracuse, N. Y. (formerly of First Baptist Church, St. Paul), sound the conference keynote in three addresses, declaring that "the only thing that will defeat communism is a great revolution within Christianity." Dr. Dahlberg listed the conditions necessary for a true American revival: a return to a dynamic personal relationship with God, a theological reawakening, a deeper social conscience and a sincere passion for the souls of men. Bishop Ivan Lee Holt of the St. Louis Methodist area told the pastors that the movement toward greater Protestant cooperation must be based upon a more widespread conception of the church as the body of Christ. Rockwell C. Smith, professor of rural church and sociology at Garrett Biblical Institute, Evanston, Ill., spoke on new developments in rural church life. He said that the country church must begin to meet the needs of older people, the largest perceptage of whom now live in rural towns.

Reveal Extent of Fraternity Influence on Campus

A special study on the place of fraternities and sororities at the University of Minnesota reveals that although academic and professional groups number about 14.4 per cent of the student body, they control 59.7 per cent of important campus activities. Governing boards and councils count 71.3 per cent of their membership from the fraternities, and in recent university elections 88.1 per cent of the successful candidates belonged to the Greek-letter groups. The university's student senate is developing an anti-discrimination policy which will be considered as a basis for abolishing discrimination in fraternities and sororities on grounds of race, creed, color or religion. The senate opposes the "quota system" of excluding persons from the organizations, and would promote an educational program in human relations, with a periodical review of progress made by student groups toward elimination of discriminatory selection practices. The senate's action was taken at the request of university students, many of whom belong to organizations which have discrimination clauses in their charters.

Conduct First Slavery Trial in Minnesota

One of the most dramatic trials in Minnesota's history took place last month with George Stark, 60-year-old Mankato farmer, the defendant in the state's first slavery case. He was charged with enslaving his illiterate farm hand, Texas-born Mexican Francisco Rodriguez, for six years, with beating him and thwarting his escape by threats, and with failing to pay him any

salary. Stark was found guilty by a federal jury and sentenced to serve three and a half years in federal prison and to pay a fine of $2,500. Said the judge, Gunnar H. Nordbye: "It is no easy task for the court to sentence a man of 60 to the federal penitentiary, but no one could have heard of the shameful treatment without being shocked by man's inhumanity to man."

In Contrast, a Story Of Neighborliness

More encouraging than the report above is one from Champlin. There residents last month exhibited a true spirit of neighborliness by publicizing a one-day sale of gasoline at the filling station of Don Walburn, whose father and brother had been killed in an automobile accident and whose wife had lost the sight of one eye and given birth prematurely to twins. Walburn's competitors were on hand at his station to help him pump gas for the hundreds of motorists who came from miles in every direction in response to the neighbors' publicity efforts. To fill the cars which filed by in a continuous line from 8 a.m. to 9 p.m., 25,000 gallons of gasoline were needed. Supply trucks had been alerted to be on hand to refill the storage tanks.

Lutherans Hear of Progress In Care of D.P.'s

Delegates to the recent annual meeting here of the Minnesota Lutheran welfare society were told by Clarence Krumbholz, executive secretary of the National Lutheran Council's division of welfare, that the agency he heads has been assured of jobs and housing in the U.S. for 3,500 D.P.'s. Of the total, 258 assurances have come from Minnesota communities, and D.P.'s have already been assigned to 70 of these. Sixteen persons have arrived in their new homes. Before the meeting, delegates were taken on a tour of Twin City institutions supported by the society: the home for unwed mothers, the children's receiving home and the welcome home for D.P.'s. At the business session, Frederic M. Norstad was installed as director of the society's chaplaincy service.

And So Forth

A St. Paul council of social action has been formed with J. Huntley Dupre as chairman. It includes members of the Congregational Christian Social Action Council, the Methodist Federation for Social Action, the Fellowship of Reconciliation, the Women's International League for Peace and Freedom, the St. Paul pacifist ministers' association and the American Veterans Committee.

Northwestern Schools, fundamentalist religious education institution founded here by the late W. B. Riley, has started operation of a new non-commercial radio station, KTIS.

The annual interracial service sponsored by the Minneapolis church federation was held Feb. 13 at St. Mark's Episcopal Cathedral. It was addressed by George D. Kelsey, associate field secretary of the Federal Council of Churches, who also spoke at the meeting Feb. 14 of the Twin City denominational executives.

The St. Paul council of churches is conducting its annual financial campaign, with a goal of $29,000 set for the next fiscal year.

ALTON M. MOTTER.

British Church Rolls Shrinking

New Statistics Show Decline Since 1940 for All Groups—Royal Commission Investigates Gambling

LONDON, Feb. 23.—Statistics on membership being issued by the British churches are disquieting, since they reveal no halt in a decline which has been going on for 20 years. The Church of England's roll of Easter communicants (whom it usually counts as its most active members) was 1,859,115 for 1947, as compared with 2,134,897 in 1940. In the same period, confirmations dropped from 134,159 to 114,513. However, baptisms (infant and adult) increased by 62,351 to 533,266, and voluntary contributions for church and missionary purposes reached a new high in 1947 of nearly $24,000,000. The free churches show a similar decline in active membership. The Methodist totals declined from 802,455 in 1939 to 740,872 in 1948; the Baptist Union, from 382,337 to 343,798; the Congregational Union, from 458,965 to 394,740; the Presbyterian, from 78,359 to roughly 70,000. It must be remembered, however, that these statistics cover the unsettled war years with their movements of population and wartime evacuation, that they were compiled far more accurately than in prewar days, and that church rolls have been vigorously weeded. Sunday school attendances almost all show an upward trend. The *Catholic Directory* estimates the Catholic "population" of England and Wales (not a count of actual adult membership) as 2,528,000 for 1947 as against 2,406,419 for 1938.

Royal Commission to Probe Gambling

The government's decision to set up a royal commission on lotteries, betting and gambling is widely welcomed. There has been an enormous increase in organized gambling in this country, particularly in relation to football pools and dog racing. The annual turnover on betting and gambling is not less than $2,800,000,000, and the enterprises use up the labor of 300,000 persons—a non-productive element in the nation's life. It is said that 44 per cent of the population over 16 regularly invests in the football pools conducted through the post by a system of coupons. Enormous prizes for correct forecasts of football game results are distributed, sometimes totaling as much as $250,000 for a single game.

Sees UNESCO Dominated By Science

The Bishop of Chichester in a recent statement declared that UNESCO is too much dominated by science and scientific techniques, pointing out that of the agency's budget of $4,300,000, only $286,000 is assigned to social science, while $1,500,000 is set aside for mass communications and $679,000 for natural science. "I have no wish to belittle science in the promotion of human welfare or the inestimable boon it confers on backward people," said the bishop, "but I do quarrel with the idea that the more science there is in the world the

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Pilgrimage to Palestine

HARRY EMERSON FOSDICK

Because of the present-day interest in Palestine, this important book is reissued with a new Foreword by Dr. Fosdick. First published some twenty years ago, it has such strong contemporary meaning that it might well have been written especially for the present crisis in the Holy Land. The volume is the outgrowth of a journey through Egypt, Palestine and Syria. It is not a travelogue but a record in which history provides the strand on which the narrative is threaded. $2.50

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better the world becomes. . . . I detect too great a belief in the perfectibility of man by material means, and too little sense of the power of spiritual factors." The bishop wants UNESCO to have also the help of the artist, the poet, the writer and above all of religion.

'British Weekly' Concludes Its Survey

Main conclusions of the *British Weekly* survey of the religious situation in this country, which has now been completed, are that although only a minority of the population attend church, there is no anti-religious feeling, and that for organized religion things are beginning to look up. There is a genuine religious interest among young people, and the survey points to trends which suggest new life coming in new people. However, one must conclude from it that no section of the church seems to have a "compelling life and power reborn in it."

Seek to Build Up Army Of 750,000 Men

Mr. Churchill has added his call to that of Mr. Attlee and his colleagues for young veterans to come forward again and enlist in the regular army or in the volunteer territorials. So far pleas for accelerated enlistments have not been widely answered. The conscription of 18-year-old boys goes on, with the 1930 class now being called up. Plans are to have 750,000 men in the various defense forces. The budget for defense is now over $3 billion.

Interest in Religion Is Shown in Universities

One of the liveliest hopes for the Christian religion in Britain, it would seem, lies in the keen interest now being shown in it in the universities. At Cambridge, crowds gather to hear anyone who speaks about a reasoned faith. Vice-Chancellor Raven had audiences of 1,400 undergraduates for his three recent addresses on "The Necessity of Religion," "Religion in the World of Science" and "The Fullness of Christ." College chaplains are kept busy with private interviews, and large numbers of secret "prayer cells" are reported on the campuses.

And So Forth

By mid-April the people of this country will be able after nearly 10 years to buy candy without producing a ration book. Rationing of footwear and woolens has already been discontinued.

Ruth Walder has been named new general secretary of Great Britain's Y.W.C.A.

The new bishop of Exeter is Canon R. C. Mortimer of Christ Church, Oxford.

The Church of England is to set up a Council for Ecumenical Cooperation as a link between itself and the British Council of Churches and the World Council.

The parish church spire at Scrooby, home of the Pilgrim Fathers, has been repaired with the help of the Society of Mayflower Descendants.

At Adber in the heart of rural Somerset, the little Methodist chapel has been repaired by five men—an engineer, a gardener, a plumber, a plasterer and a carpenter—and a boy. What would have cost $400 was done for $50, and a church considered dead has been resurrected.

CECIL NORTHCOTT.

Raleigh's Unique Institute Cited

United Church Praised by Congregational Christian Leaders for Contribution of Its Community Venture

RALEIGH, N. C., March 1.—The Board of Home Missions and the southern convention of the Congregational Christian Churches tonight cited the United Church of Raleigh for "distinguished and meritorious service" in sponsoring its annual institute of religion. The citation, presented at the final session of the 1949 institute by Alfred G. Walton, president of the Board of Home Missions, read in part:

"The United Church of Raleigh, small in membership and resources yet great in prophetic insight and community service, denominational by tradition but ecumenical in spirit, of the south and serving the south but truly of the nation, and an inspiration to free men everywhere who seek to know without fear or favor the will of Eternal God.

"Here religion, divorced from any sectarian bias, has aligned itself with the noble Judeo-Christian tradition in its insistence that the crucial issues of the day be exposed to the light of forthright discussion and criticism. You have validated religion in the hearts and minds of thinking men who know full well that without the light of truth democracy is doomed to die. Your institute of religion, with its classes vital and illuminating, its lectures avoiding the sensational but daring to be factual and challenging, its forum characterized by democratic give-and-take, has won community support on its merits."

Four Guiding Principles

The citation was accepted for the church by Allyn P. Robinson, Jr., during whose pastorate the institute was founded. Mr. Robinson, now state director of the National Conference of Christians and Jews, was succeeded in 1946 by the present pastor, Frederick B. Eutsler.

The institute originated in 1940 out of a realization of the value of a forum in the state capital which would bring the basic principles of religion to bear on important contemporary issues. Encouraged by the late Josephus Daniels, publisher of the *Raleigh News and Observer* and then ambassador to Mexico, Mr. Robinson and his members undertook to set up such a forum. Four principles guided its establishment: (1) a conviction that the church ought to be concerned with the real issues that confront men; (2) a belief that no issue is too controversial to be discussed openly; (3) inclusiveness—from the beginning the institute has been conducted on an interracial and interfaith basis; (4) a desire to present as spokesmen of religion persons of such caliber as to command the respect of the community.

Using the theme "Religion Confronts the Modern World," the first institute had as speakers W. A. Smart, Norman Thomas, Hornell Hart, Henry S. Leiper and Allan K. Chalmers. The original institute committee was composed of these lay members of United Church: the late Prof. E. W. Boshart, Prof. S. G. Lehman, Dean B. F.

Brown and Mrs. R. O. Caviness. The expense was underwritten by the board of the church, but the institute has proved self-supporting.

Annual Six-Week Session

The pattern which has been followed every year is a series of sessions on six successive Monday nights, starting about the middle of January. Each session opens with a fellowship supper, followed at 7 o'clock by classes, usually taught by professors from North Carolina State College or other near-by institutions. The 1949 courses included: "Current Trends in Christian Thought," "Science and Religion," "Psychology in Everyday Use," and "Problems of a World in Turmoil." In recent years a number of local civic and educational groups have cooperated in sponsoring certain of the courses.

Each session closes with a public meeting at which a visiting speaker is presented. At the close of the address members of the audience submit questions. Among those who have participated as speakers during the 10 years are Henry N. Wieman, Ralph W. Sockman, Arthur Raper, Rufus Jones, Mordecai Ezekiel, Lord Marley, Mrs. Eleanor Roosevelt, George A. Buttrick, Vera Micheles Dean, Homer P. Rainey, Konrad Heiden and Kermit Eby. Speakers this year were Henry S. Commager, Harold E. Fey, Estes Kefauver, Reinhold Niebuhr, Carl H. Voss and Mme. Rajan Nehru.

The institute has attained statewide importance and national recognition. It is in a real sense a community institution; the people of Raleigh and the surrounding territory look forward to it from year to year. Having grown to such proportions, it absorbs a great deal of the energies of the minister and people of United Church. For this reason, suggestions have been made that its sponsorship be taken over by some community group. But, according to Mr. Eutsler, the church "feels that, until it can be assured that the institute will not lose its character as a liberal forum for the frank and free discussion of perplexing problems, it must continue to carry the burden as a service to Raleigh and the state."

A Truly United Church

Apart from its sponsorship of this venture, the United Church is a noteworthy institution in itself. When it began in 1881 as the First Christian Church, its membership was largely composed of people who had moved into town from the surrounding countryside. Early in the 1920's, under the leadership of William D. Parry, the church undertook to reorient its program to serve the growing college group in Raleigh and the state leaders in government offices. In 1927 the Congregationalists joined the congregation, and its was recognized as the United Church of Raleigh four years before the merger of the two denominations on a national level. In 1928 the Raleigh monthly meeting of the Society of Friends accepted an invitation to associate itself with United Church. The Friends are full members of the local church, but also retain membership in their own quarterly and yearly meetings. Special services are provided to meet the worship needs of this group, including one "silent service" every quarter at the Sunday morning hour. Thus United Church stands as an excellent example of an ecumenical fellowship which has made its influence widely felt in the community outside its walls.

HENRY G. RUARK.

Cooperation in Malaya

Moslem, Christian and Buddhist Leaders Form Working Organization

SINGAPORE, Feb. 14.—An interfaith venture which many here feel has significance as an example of what is happening today in the field of religion in Asia was launched Feb. 12 when a group representing the Moslem, Christian and Buddhist faiths adopted a working constitution for the Interreligious Organization of Singapore and Johore. It was decided to throw the membership open to leaders of churches, mosques, synagogues and temples, to principals and trustees of religious schools and their institutions, and to outstanding laymen of various religious groups. The constitution provides for a general assembly and a council which will be responsible for its executive work. This correspondent, a Methodist, was elected chairman of the assembly and council. Ahmad bin Mohamed Ibrahim, a Malayan Moslem, was named general secretary; A. K. Isaac, Indian Methodist, assistant secretary; and Tan Teng Lok, Chinese Buddhist, treasurer. The meeting at which the organization was effected was held at the residence of Commissioner-General Malcolm MacDonald in Johore Bahru. So far as anyone present could discover,

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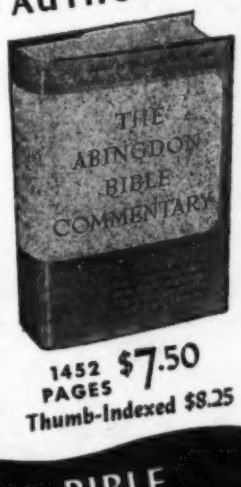

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this was the first time such a gathering had been held in Malaya.

The current venture in interfaith cooperation grew out of a meeting sponsored by local Moslems on Jan. 15. They invited leaders of the Christian, Hindu and other faiths to meet with them at the home of Syed Ibrahim Omar Alsagoff, Arabian millionaire who is president of the All-Malaya Missionary Society. Present were about 40 Indians, Malayans, Chinese, Arabs, Britons and Americans. Mr. MacDonald came, not as a government official but as a private citizen and a Christian. The first meeting was purely social. Maulana Mohammed Aleem Siddiqui, visiting Moslem divine from Pakistan who was the first to propose that religious leaders of the area be brought together, addressed the group. Sek Hong Choong (a Buddhist monk), the Roman Catholic bishop and this correspondent expressed their desire to find common ground for cooperation, good will and brotherhood in Malaya.

At a subsequent meeting Feb. 4 at Alsagoff's home, all who had accepted the initial invitation and others were present. They resolved to form a united body of representatives of all religions in Malaya. Their determination resulted in the organization worked out on Feb. 12. Mr. MacDonald summed up the spirit of the venture when he said at the close of the Feb. 4 meeting: "It has been a noble and inspiring experience to sit in this gathering. The chairman has said that there are four stages in the relations between people: hostility, tolerance, appreciation and cooperation. The last three stages are not alternative, but complementary to each other. You have achieved all three of them."

The new council is planning to sponsor a large public meeting in the near future.

HOBART B. AMSTUTZ.

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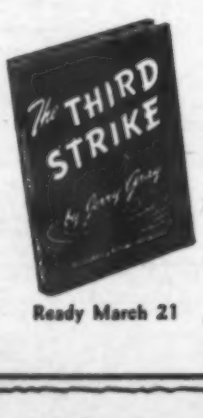

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S.C.M. Delegates Gather in Ceylon

Asian Student Leaders Discuss Unique Situations to be Met by Groups in Oriental Universities

BANGKOK, SIAM, Feb. 1.—The emphasis and leadership at the Asian leaders' conference sponsored by the World's Student Christian Federation at Kandy, Ceylon, over the year-end was deliberately Oriental. If the words heard there merely echoed the timeless character of the Christian faith, when uttered by "first century" Christians they had a freshness and vigor often lacking when they are spoken by 20th century Western Christians. The concepts and convictions expressed were born of the experiences of persons who have had to choose between Christ and some other god.

Criticism of Missions

The cross-fertilization which occurred at Jerusalem, at Madras and now at Kandy takes place not only at the level of Christian exposition, but also in the form of constructive criticism, especially of the missionary outreach of the churches. "If I were a missionary," observed a Chinese student secretary, "I would come down to the economic life of the people." A Siamese professor said: "I would be an evangelist primarily rather than an administrator. We need men who will lead others to Christ as well as teach and heal." A Japanese teacher remarked: "I would induct the theologically minded churches to accept their social responsibilities."

The 90 delegates had been called together to consider the life and work of the student Christian movements in Asia. These movements, as D. T. Niles, chairman of the World Council's youth department and a local minister in Ceylon, pointed out, are "a witness to church unity which already exists." The conference considered the political milieu in which the church and the Christian have their lives. M. M. Thomas, W.S.C.F secretary from India, reminded delegates that in Asia student politics is national politics, and that S.C.M. members must therefore either abstain from or participate in the politics of their respective nations.

Echoes of Political Unrest

It was emphasized at the conference that Christian students in Asia are called upon to make contact with Communists at certain definite points: (1) in national struggles for independence, which in many cases are organized by Communists; (2) in the conception of the university, which the Communists regard as the means and bearer of social progress; (3) in the evaluation of the scientific method, which the Communists believe is the only way to truth; and (4) in the Communists' rejection of the church and the missionary movement as instruments of "bourgeois imperialism." Delegates agreed that both the church and the S.C.M. must recognize that they are within the social order, but must have a basis beyond politics if they are to pass judgment upon any given social order. And they concluded that the Christian is accountable to God rather than to the state.

"In some lands today the forces of evil are so great there seems to be nothing Christians can do," said D. T. Niles. "We cannot take Babylon. We cannot resist Babylon. Where such a stalemate exists the call to us may be as it was to ancient Jeremiah, to have patience and to wait." Philippe Maury, coordinating secretary of the W.S.C.F., told the delegates: "Politics is a dungeon, but it gives the Christian the opportunity to see that there is no escape from our sinful nature. . . . The Christian in politics will give himself wholly to the action in which he is engaged, yet remain skeptical about what he is doing. Success is not indispensable, because his final hope is not political but in the glory of God. Political action should be a means of making clear to men the meaning of faith in Christ."

The conference adopted a recommendation to be sent to Geneva asking that an Asian be appointed to serve the movements in the Orient, that one of the W.S.C.F. headquarters officers be from the East, and that study and program materials be prepared with the particular needs of Asian national movements in mind. To this correspondent, however, it did not seem that the delegates at Kandy were attempting to constitute themselves an Oriental bloc.

Allies of the Churches

More important than the program or any of the conference actions was the fact that the meeting was held. Various events operated to make attendance difficult. The Japanese delegates, who were six days late in arriving because of engine trouble, were invited by the Ceylon and Indian student movements to remain an additional month as guests, and one of them was asked to give four university addresses at Allahabad. Ceylon papers played up the fact that for the first time since the war's end Japanese youth delegates had been able to attend an international Christian conference.

Traditionally the student Christian movements have pioneered in regard to missions, ecumenicalism and the Christian acceptance of social responsibility. Kandy demonstrated that the churches of Asia can look to the movements in their countries to function along distinctly Christian lines. In the words of one of the speakers, "until S.C.M. members take evangelism as a personal responsibility, the movement cannot be said to be making its witness to the Christian faith in the university."

WINBURN T. THOMAS.

German Laymen, Clergymen To Visit U.S.

American Military Government has announced that under its exchange program 60 Protestant and Catholic clergymen will visit the U.S. before next June, and that it is prepared to facilitate the transportation and securing of visas for 600 German laymen invited by American churches to spend a three-month period studying church procedure in this country.

Churches Combat Klan Activity

The Chattanooga pastors' association has denounced the invasion of local churches by masked members of the Ku Klux Klan, Religious News Service reports. The Decatur-Oxford (Ga.) district of the Methodist Church recently passed a resolution recommending that Methodist pastors refuse to permit any group of masked persons to attend or support their church services.

A Baptist Centennial

100-Year-Old William Jewell College Conducts an Expansion Program

KANSAS CITY, Mo., Feb. 23.—William Jewell College at Liberty, Mo., 20 miles north of here, is celebrating its centennial this month. Debt-free and with a $2,300,000 permanent endowment, the college has under way a $5,700,000 expansion program. Its 15 buildings occupy a 106-acre campus. The faculty of 47 members is headed by Walter Pope Binns, native of Georgia who came to the presidency from a pastorate in Roanoke, Va. When the college was established in 1849 as the result of an offer of $10,000 by Dr. William Jewell of Columbia for the purpose of founding a Baptist college of liberal arts somewhere in western Missouri, it had only three faculty members and one building. That building, by the way, is still standing.

Early Rules Were Strict At William Jewell

When the Liberty site was chosen, there was considerable opposition, many persons feeling that it was too close to the California trail, at that time heavily traveled by gold-seekers. An old rules pamphlet, available to early-day students for 25 cents, reveals that among activities prohibited were sending or acceptance of a challenge to a duel and upbraiding of another student for declining to fight. No student was permitted to make any "loud noise such as whistling, singing or whooping, or be guilty

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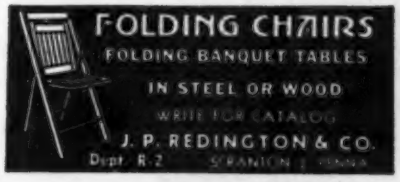

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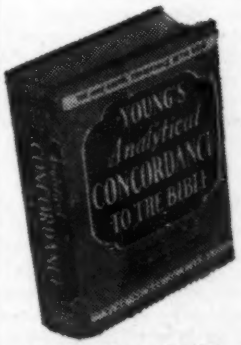

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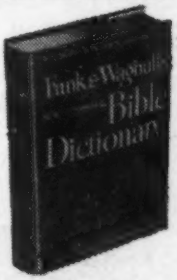

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'Star' Features Sketches Of Churches

The *Kansas City Star* has inaugurated a series of sketches picturing churches in the metropolitan area; these will appear from time to time on the church page in Saturday issues. The first in the series was a sketch of the $3,000,000 auditorium of the Reorganized Latter-Day Saints Church in Independence, Mo., a landmark of this section. The elliptical dome of this church, which can be seen for miles, is one of the most unusual features of any church building in the nation. Measuring 214 by 168 feet at its base, it has an outside surface area of 27,000 square feet and is covered by a one-inch layer of concrete, which eventually will be surfaced with copper. The church now has $375,000 on hand with which to resume construction on the building. Started in 1926, the auditorium has housed the general legislative assemblies and offices of the denomination since 1927. The main auditorium seats 7,000; dining rooms in the basement are equipped to serve 3,000 persons.

Kansas Proud of Honor To Bishop Stamm

John S. Stamm, newly elected head of the Federal Council of Churches of Christ in America, is a native of Kansas and a former Kansas Citian. The senior bishop of the Evangelical United Brethren Church was born near Junction City, Kan., is a member of the Kansas conference of his church and retains his membership in Trinity Evangelical United Brethren Church of this city, where he lived as resident bishop of the Southwestern area of his denomination. The region is proud that he has received the highest honor that can be conferred on a U.S. Protestant leader.

Publishers Honor 25-Year Men

At its recent session in Columbus, Ohio, the publishers' advisory section of the International Council of Religious Education honored three laymen who have served on it for more than 25 years. They were Pat Beaird, highly esteemed manager of Methodism's Abingdon-Cokesbury Press; Henry Allen Boyd, treasurer of the National Baptist Publishing House in Nashville; and W. C. Hyde, secretary of the section and manager of the Methodist Publishing House's unit at Cincinnati. Each was presented with a bound volume containing letters of appreciation from other members of the publishers' section. P. H. LUNN.

Norwegian 'Church Boat' Serves the North

Since it was converted from its former occupation as a fishing schooner through funds supplied by American Lutherans, the Church of Norway's "church boat" has plied for 25,000 miles along the coast of northern Norway. When the boat arrives at a parish, the local pastor boards it and is taken to his other coastal preaching points, sometimes holding services every day for two or three weeks. The ship's hold has been converted into a chapel. When not conducting worship services, the pastor joins the crew as a sailor.

Urge Regulation For Cemeteries

New York Attorney General's Office Hits 'Profiteering in Sorrow,' Calls for State Control

SYRACUSE, N. Y., March 2.—As the result of an 11-month investigation by his office, Nathaniel L. Goldstein, state attorney general, is asking for strict control of private cemeteries as a means of preventing "profiteering in sorrow." About 70 per cent of all cemeteries in the state are operated by membership corporations on a supposedly non-profit basis, but it has been discovered that a large number are run as lucrative commercial ventures. The attorney general charges that the public is "cheated, exploited and subjected to pitiful indignities." Proposed legislation would bar paying commissions to persons for promoting the sale of graves, require at least 10 per cent of the total sales income to be set apart for perpetual maintenance, and allow cemeteries to make only reasonable charges. Cemeteries operated by religious organizations are to be exempt from such control.

Sees Little Progress Against Communism

Neither democracy nor Christianity has made much progress in outarguing communism, Roswell P. Barnes, associate general secretary of the Federal Council of Churches, declared in an address at the annual meeting of the council of churches of Buffalo and Erie county in Central Methodist Church here. Communism must be "outlived," said Dr. Barnes, pointing out that historically Christianity has always made its greatest progress through the witness of lives notable for their dedication. He urged Western Christians to take their religion so seriously that communism would be put on the defensive as it saw them making willing sacrifices for their faith and fearless of danger. James W. Laurie, pastor of Central Presbyterian Church, was re-elected president of the council.

Schuman Proposes Plan to End East-West Conflict

At the ninth annual midwinter institute of international relations held here recently under the sponsorship of the American Friends Service Committee and the Syracuse peace council, Frederick Schuman, professor of political science at Williams College and the principal speaker, declared that our present government policy is headed toward war. He suggested a positive program of peace which would entail abandonment by the U.S. of the Atlantic pact and military lend-lease to western Europe and adoption of the idea that Europe can be saved not by military aid but only by finding a *modus vivendi* between Russia and this country. He proposed that we make it clear by joint declaration of both houses of Congress that we will respect the territorial integrity of European countries and defend it against Russia, that we encourage Scandinavian neutrality and trade between Russia and western Europe, and that both Russia and the U.S. withdraw from Germany. Dr. Schuman held that these measures would help build up a

"neutral belt" between Russia and the U.S. He predicted, however, that his program will not be followed.

Protest Expansion of University Control

According to a law passed by the 1948 state legislature, 31 state-aided colleges, including the teachers' colleges, will be transferred from the control of the state board of regents on April 1 to the trustees of the newly authorized state university. The regents are seeking legislation to prevent this transfer, claiming that it will break down the unity of control over public school education and expose the colleges to the danger of political interference. The regents are elected by the legislature while the university trustees are appointed by the governor. The state board of the American Association of University Women has passed a strong resolution urging that existing colleges be left under present control. Upstate sentiment appears to be with the board of regents.

Find Places For D.P.'s

William R. Robbins, Cazenovia rector who is serving as area chairman of the churches' committee on displaced persons, has demonstrated that it is possible to find places for them in the average community. In Cazenovia and vicinity he found housing for 11 families and jobs for eight persons. He reports that recent information from Washington assures the committee that those employing displaced persons are assuming only a moral obligation, not a legally binding one.

And So Forth

Howard Vassar Miller, senior general superintendent of the General Board of the Nazarene Church, died from a heart attack while cutting wood at his home near Ithaca.

The third annual churchmen's legislative seminar sponsored by the social action commission of the state council of churches, held in Albany Feb. 14-15, brought together 100 religious leaders from various sections of the state.

Mayor Frank J. Costello of Syracuse, disturbed by the statement issued by the local council of churches on the gambling situation in the city, has charged that the council is indulging in the "wicked practice of wholesale slander."

The Jewish community council of Schenectady filed a protest against the plan of the Union College dramatic club to present "The Merchant of Venice," charging that the play is anti-Semitic.

Grace Methodist Church of Albany suffered an estimated $100,000 loss in a recent fire.

WALTER D. CAVERT.

United Church Makes Jew Honorary Member

First United Church of Cincinnati on Feb. 20 accepted into honorary membership Alfred M. Cohen, former president and now honorary president of B'nai B'rith, "because of his faithful attendance, his deep interest and his abiding loyalty to our church." At the morning service at which the honorary membership was granted and the observance of Brotherhood Week launched, members of the Rockdale Avenue Temple, where Mr. Cohen attends Sabbath services, and of the Isaac M. Wise Temple were guests. For the past 10 years, Mr. Cohen has attended Sunday services at First United Church.

CARE Announces Price Reduction

CARE, agency for transmitting prepared packages to European addresses, announces that through an ECA subsidy its woolen-blanket parcel has been reduced from $10 to $7.75, and its 10-pound lard package from $5.50 to $4.75. The organization has been obliged to cease delivery of relief packages to Hungary because it has been unable to renew its agreement with the Hungarian government. It has signed an agreement with the government of Norway for the resumption of its program there.

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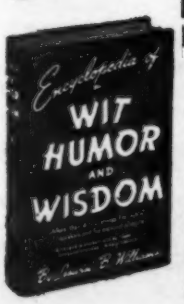

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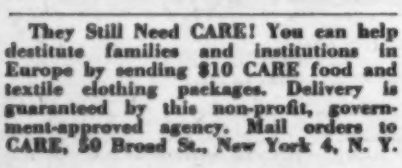

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Fifield's Church Approves Schism

Los Angeles' First Congregational Votes Support of Continuing Committee—Palmer Resigns from Staff

LOS ANGELES, March 3.—James W. Fifield, Jr., leader in the "anti-merger" movement within the Congregational Christian Churches, recently presented to the members of First Congregational Church, Los Angeles, of which he is pastor, a resolution pledging "spiritual and financial support" to the Committee for the Continuation of the Congregational Christian Churches of the U.S.—the group which has been set up to continue the operations of the minority which opposed union with the Evangelical and Reformed Church. The congregation voted two to one to support the resolution. At the same time, Albert W. Palmer, radio minister of First Church and a former moderator of the denomination, announced that he had presented his resignation as a member of the staff, and therefore was now free to speak for the merger plan which was adopted by a majority of 81.25 per cent of the delegates at the Cleveland conference of the denomination.

Other Protestants View Rift With Misgivings

The entire Protestant community here is profoundly disturbed over this action as a sign of a threatened rift in the Congregational Christian Churches. While they have no interest in the internal affairs of any particular denomination as such, they are aware that such a rift can but have a deleterious effect upon the ecumenical movement as a whole. They feel that at a time when all churches are challenged to present a solid front against organized foes seeking to destroy Christianity, it is most unfortunate that inner denominational differences are permitted to get in the way of the larger demands of the Kingdom of God. They realize that the rift provides material for those critics of the church who rejoice to see members of a Christian body at loggerheads among themselves. All pray that counsels of unity and amity may yet prevail.

Pasadena Ranks High In Churchgoing

The citywide canvass conducted recently by Pasadena Protestant churches revealed that 70 per cent of the city's residents are affiliated with some church, compared to 23.6 per cent for the state and 51.2 per cent for the nation. Only 6 per cent of those questioned professed no church connection or preference; 1 per cent declined to give any information. In a single afternoon, 2,200 volunteers called at 30,000 homes. The churches propose to use the information gained from the survey in furthering their programs of community evangelization.

'Palomar Eye' Sees Billion Light-Years Away

The giant "eye" at the Mount Palomar observatory near here has set its first record. While testing the 200-inch mirror late in January, Edwin P. Hubble, research associate in astronomy, was able to peer a billion light-years into the heavens (a light-year is the distance a ray of light travels in one year at the velocity of 186,000 miles per second). Dr. Hubble's observation was the fulfillment of the 30-year dream of George Ellery Hale, who conceived the idea of the giant telescope and for whom it is named. Meanwhile, California Institute of Technology has announced the development of a new jet-propelled rocket, which in its first demonstration established a new world record. The rocket was shot 250 miles into the stratosphere, achieving a speed of 5,000 miles per hour; in five hours it could have circled the earth. This world-famous institution under whose direction marvels in scientific discovery are being wrought is not neglecting the field of public service. It has just announced that Hallett Smith of Williams College will begin his duties next fall as head of the department of humanities.

And So Forth

Huntington Memorial Library has lost three valued members of its staff in the past few months. Louis E. Wright was called to Washington, D.C., as director of the Folger library; Wallace Sterling, director, on April 1 will assume his new duties as president of Stanford University; and Dixon Wecter, head of the graduate research department, has been called to the faculty of the University of California at Berkeley.

A movement is making headway in southern California for the repeal of the constitutional measure adopted in November providing for increased pensions for the aged and blind in the state. The measure adds $127 million to the state's billion-dollar annual budget, reduces the age of pension eligibility to 63 and creates a pension "czar" to administer the system in a rigid constitutional framework.

Ministers, physicians and other citizens have been invited to participate in the conference on mental hygiene called by Governor Warren in Los Angeles today and tomorrow to consider the provision of more up-to-date professional care and treatment of patients in the state mental institutions.

GEORGE R. GROSS.

The Church Roll

E. Harold Mohn, pastor of First Methodist Church, Warren, Ohio, has been named executive of his denomination's four-year plan to achieve an "advance for Christ and his church." He has been succeeded in the Warren pulpit by George Y. Flint, superintendent of the Newark, N. J., Methodist district.

Kenneth L. Patton, Madison, Wis., Unitarian clergyman whose "resignation" from the white race some time ago in protest against discrimination attracted widespread attention, is to be pastor of a new interracial congregation formed at Charles Street Universalist Church, located in a prosperous middle class district of Boston.

F. Raymond Baker, pastor of Second Baptist Church, Wilmington, Del., and president of the city's council of churches, has been named to the Wilmington housing authority.

Fred W. Ramsey of Cleveland, former manufacturer and at one time general secretary of the National Council and International Committee of the Y.M.C.A., has been elected administrative head and exec-

utive vice-president of Church World Service, coordinating agency of American Protestant and Orthodox churches for overseas relief. Recently Mr. Ramsey has been serving as commissioner of foreign liquidation for the U. S. state department.

John H. Deutschlander, pastor of Teutsch Memorial (United) Lutheran Church, Cleveland, has left for Berlin, where he will serve as joint representative of Lutheran World Relief and Church World Service with CRALOG.

Conrad Bergendoff, president of Augustana College, Rock Island, Ill., has been invited by American Military Government to spend three months in Germany this spring lecturing and conducting seminars on the relationship of the church to the state, education, economics and other phases of contemporary life.

Recent deaths in the field of religion: Frank W. Ober, retired secretary of the Y.M.C.A.'s international committee and formerly editor of its magazine, *Association Men*, in Kennebunkport, Me., Feb. 1, at the age of 89. . . . James Alan Montgomery, Episcopal clergyman, author of books of biblical commentary, formerly professor of Hebrew languages at the University of Pennsylvania, for periods director, then president, of the American School of Oriental Research in Jerusalem, president of the American Oriental Society and of the Society of Biblical Literature, and editor of the *Journal of Biblical Literature* and of the *Journal of the American Oriental Society*, on Feb. 6, at the age of 82. . . . Wilmot DeSaussure Boone, Presbyterian, U.S.A., missionary serving as executive secretary of the East China Mission, in Shanghai, at the age of 61. . . . Alexander Souter, New Testament scholar who taught at Oxford and Aberdeen universities and had lectured at Princeton and Auburn seminaries in the U.S., at the age of 75.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Command Decision (MGM) Chas. Bickford, Brian Donlevy, Clark Gable, Van Johnson, Walter Pidgeon. *Drama.* Tragedy of war as displayed at bomber command base, where sincere general persists in carrying out necessary plan, though it means personal suffering, at the same time must fight against "Pentagon politics," small-mindedness about and above him. A *commendable* filming of successful play, with no concessions to glamor, mock heroics or romance, memorably performed with restraint and insight. M,Y

Dulcimer Street (British film) *Drama.* A sympathetic look at the assorted lives of people in lower middle class London boarding-house—in particular, how they are affected when the weak son of one boarder must stand trial for murder. Some unforgettable characterizations of people noble and not so noble in a story that is too *sprawling*, uncertainly poised between melodrama and farce, for unified dramatic impact. M,Y

Enchantment (RKO) *Drama.* In one setting, an old London house, two love stories interwoven without usual flashback technique; single camera shots blend one into the other. The first, unfulfilled in the '90's, is woven in as an elderly general, one of the earlier principals, observes the second unfold during World War II. A *gently told* story, leisurely, modest, but somehow impressing onlooker as unimportant—perhaps because the people never seem quite real or deserving of so much concern. M,Y

The Fighting O'Flynn (Univ.) Helena Carter, Douglas Fairbanks, Jr., Arthur Shields. *Melodrama.* Returning home from career as a soldier of fortune, Irish heir rescues from Bonaparte intriguers the daughter of the British viceroy, foregoes his anti-redcoat prejudice to help foil French plan to establish base in Ireland. *Dashing, athletic*, obvious as to plot and characterizations but good as straight action fare. M,Y,C

BEST CURRENT FILMS

For Family: The Boy with Green Hair, Deep Waters, Fighting Father Dunne, The Hills of Home, I Remember Mama, Life with Father, Melody Time, Nanook of the North, Olympic Games of 1948, The Search, The Secret Land, So Dear to My Heart.

For Mature Audience: The Accused, Apartment for Peggy, Canon City, Day of Wrath, Four Faces West, Hamlet, High Fury, Johnny Belinda, A Letter to Three Wives, Live Today for Tomorrow, Paisan, Pitfall, Red River, The Red Shoes, Shoe-Shine, The Snake Pit, Treasure of the Sierra Madre. 3-16-49

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